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Elementary Classics

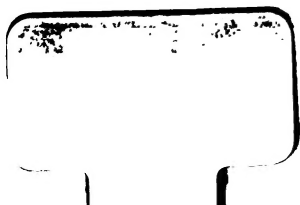
HERODOTUS
SECOND PERSIAN WAR

A. H. COOKE B. A.





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Elementary Classics.

HERODOTUS.
THE SECOND PERSIAN WAR.

Edited for the use of the Lower Classes in Schools,

BY

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INTRODUCTION.

THE invasion of Greece by Xerxes was a legacy left him by his father Darius. Some years before (about B.C. 502—495), the Ionic Greeks, who lived on the west coast of Asia Minor, had revolted from the dominion of Persia, and had only been reconquered with much difficulty. During the war, they had received help from their kinsmen the Athenians, who sent a fleet across the Aegean, and burned Sardis, the chief city of Lydia.

Darius was extremely enraged at this insult, and vowed vengeance. A fleet was despatched against Greece under the command of Mardonius, but while doubling the promontory of Mt. Athos, in Thrace, it was caught by a terrible storm and utterly wrecked.

Nothing daunted by this reverse, Darius despatched a second expedition under Datis and Artaphernes, which struck straight across the Aegean, and eventually landed at Marathon, about 15 miles from Athens. There the Persians were met by the Athenians and Plataeans under Miltiades, and utterly defeated (B.C. 490).

In spite of this second failure, it was death alone that prevented Darius from leading a third expedition in person against Athens. His son Xerxes, however, undertook the task, and started from Sardis, several

years having been occupied in preparation, in the early spring of B.C. 480.

The war which ensued, generally known as the Second Persian War, was a genuine struggle between Asiatic and European civilisation, between numbers and despotism on the one hand, and courage and freedom on the other. It was not, like the war of ten years before, a matter of a single battle, the result of which might readily be ascribed to chance, but a fair measurement of strength on both sides. And we must not forget that freedom was very nearly being vanquished. In spite of the extraordinary amount of luck which attended the Greeks, the frequent shattering of the Persian fleet by storms, and the delays caused to the invaders by the mountain barriers which opposed them, the ultimate fate of Hellas long hung in the balance.

We see from this how great is the power possessed by a single master-mind, directing all its efforts to the attainment of a single object. Xerxes, however much of a coward he may himself have been, and however unwieldy his force was, steadily pushed it to one end—the destruction of Athens. That once accomplished, it no doubt seemed hardly worth while to return without completing the subjugation of Greece, and so he marched on to the Peloponnesus.

The weakness of the Greeks is evident from many points of view. The states are torn by petty jealousies, instead of heartily co-operating for the common good; those immediately in the invader's path submit at once, and either allow him a free passage through their land, or join his ranks themselves. But it is not till we get to the concentration of the allied fleet at Salamis, after the burning of Athens, that we see how

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great the danger was, and how little the Greeks realised the proper way to meet it. All are for themselves, none for the general weal. We are the less surprised at this when we remember that there was nothing like a federal union for mutual defence existing among the Greek states. The feuds of race and tribe ran very high, and could not be forgotten even in such a danger as now confronted them. But a mind that seems almost strangely in advance of the intellects of his day saw a desperate, but the only, solution of the difficulty, and by a stratagem which, if unsuccessful, would have covered him who devised it with infamy, gave to Persia the opportunity she mistakenly desired, and to Greece, in spite of herself, a decisive victory.

The chief peculiarities of the verbal forms of Herodotus (Ionic) compared with those of the Attic dialect.

| | | |
|---------------|---|--|
| Present ... | $\left\{ \begin{array}{l} \phi\alpha\lambda\upsilon\epsilon\alpha\iota \\ \pi\epsilon\rho\acute{\iota}\chi\epsilon\alpha\iota \\ \pi\rho\omicron\sigma\phi\acute{\epsilon}\rho\epsilon\alpha\iota \end{array} \right\}$ | $-\epsilon\alpha\iota = \text{Attic } -\epsilon\iota.$ |
| Future..... | $\left\{ \begin{array}{l} \acute{\epsilon}\sigma\epsilon\alpha\iota \\ \kappa\alpha\tau\alpha\pi\rho\acute{o}\lambda\chi\epsilon\alpha\iota \\ \lambda\eta\mu\acute{\iota}\omega\sigma\epsilon\alpha\iota \end{array} \right\}$ | $-\epsilon\alpha\iota = \text{Attic } -\epsilon\iota.$ |
| Imperfect | $\left\{ \begin{array}{l} \acute{\epsilon}\gamma\epsilon\upsilon\omicron \\ \acute{\epsilon}\pi\eta\gamma\gamma\acute{\epsilon}\lambda\lambda\epsilon\omicron \end{array} \right\}$ | $-\epsilon\omicron = \text{Attic } -\omicron\upsilon.$ |
| Aorist I. ... | $\left\{ \begin{array}{l} \acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\sigma\alpha\omicron^1 \\ \acute{\upsilon}\pi\epsilon\theta\acute{\eta}\kappa\alpha\omicron \\ \acute{\epsilon}\rho\gamma\acute{\alpha}\sigma\alpha\omicron \end{array} \right\}$ | $-\alpha\omicron = \text{Attic } -\omega.$ |
| Aorist II.... | $\delta\pi\iota\kappa\acute{\epsilon}\alpha\tau\omicron$ | $-\acute{\epsilon}\alpha\tau\omicron = \text{Attic } -\omicron\upsilon\tau\omicron.$ |

¹ $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\omicron$ Imperative = Att. $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\omega.$

Imperfect $\left\{ \begin{array}{l} \text{ἐδυνέατο} \\ \text{ἤπιστάετο} \\ \text{κατιστάετο} \end{array} \right\} -\epsilon\alpha\tau\omicron = \text{Attic } -\alpha\upsilon\tau\omicron.$

Pluperfect $\left\{ \begin{array}{l} \text{ὤρμέατο} \\ \text{ἔπεκέατο} \end{array} \right\} -\epsilon\alpha\tau\omicron = \text{Attic } -\eta\upsilon\tau\omicron.$

Passive ... $\left\{ \begin{array}{l} \text{ἔπεκέατο} \\ \text{ἔπεκέατο} \end{array} \right\} -\epsilon\alpha\tau\omicron = \text{Attic } -\epsilon\iota\upsilon\tau\omicron.$

Optative ... $\left\{ \begin{array}{l} \text{γυνοίατο}^1 \\ \text{πυνθανοίατο} \end{array} \right\} -\alpha\alpha\tau\omicron = \text{Attic } -\omicron\upsilon\tau\omicron.$

Pluperfect $\left\{ \begin{array}{l} \text{ἀκηκόες} \\ \text{ὀπίπτες} \\ \text{συνεστήκτες} \end{array} \right\} -\epsilon\epsilon = \text{Attic } -\epsilon\iota.$

Perfect ... ἀπικάται = Attic ἀφίγμένοι εἰσι.

Pluperfect $\left\{ \begin{array}{l} \text{ἀπικάτο} \\ \text{ἐτεγάχατο} \\ \text{παρεσκευάδατο} \end{array} \right\} = \text{Attic } \left\{ \begin{array}{l} \text{ἀφίγμένοι} \\ \text{τεταγμένοι} \\ \text{παρεσκευασμένοι} \end{array} \right\} \text{ῆσαν.}$

In $\left\{ \begin{array}{l} \text{ὀρμεύμενοι}^2 \\ \text{πειρώμενοι} \\ \text{παραχρεώμενοι} \\ \text{δρέοντες} \\ \text{ἐχρέωντο} \end{array} \right\} -\epsilon\omega (-\epsilon\omicron-) \text{ takes the place of Attic } -\alpha\omicron-.$

In the Sub-junctives..... $\left\{ \begin{array}{l} \text{ὕπεκθέωνται} \\ \text{ὀφθέωσι} \\ \text{ἀπιέωσι} \end{array} \right\} \text{ } \epsilon \text{ is inserted before the long vowel.}$

ἐπιτιθεῖ (vii. 35) = Attic ἐπιτίθησι.

In $\left\{ \begin{array}{l} \text{ποιεύμενος} \\ \text{ἐτράπευ} \\ \text{προηγεῖντο} \\ \text{καλεῖμενοι} \\ \text{ἐθευ} \end{array} \right\} -\epsilon\upsilon = \text{Attic } -\omicron\upsilon.$

¹ δυνάτατο = Att. δύναιντο.

² συμβαλλόμενον (vii. 4) = Attic συμβαλλόμενον.

ἩΡΟΔΟΤΟΥ ΠΟΛΥΜΝΙΑ.

VII.

- 1 Ἐπεὶ δὲ ἀγγελίη ἀπίκετο περὶ τῆς μάχης τῆς ἐν
Μαραθῶνι γενομένης παρὰ βασιλείᾳ Δα-
Darius prepares an expedition against Greece. Re-
volt of Egypt from Persia. ρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως
κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν
ἐς Σάρδεις ἐσβολὴν, καὶ δὴ καὶ τότε πολλῶ 5
τε δεινότερα ἐποίηε καὶ μᾶλλον ὥρμητο στρατεύεσθαι
ἐπὶ τὴν Ἑλλάδα. καὶ αὐτίκα μὲν ἐπηγγέλλετο πέμ-
πων ἀγγέλους κατὰ πόλιν, ἐτοιμάζειν στρατιὴν, πολλῶ
πλέω ἐπιτάσσωσιν ἢ πρότερον παρείχον, καὶ νέας τε
καὶ ἵππους καὶ σῖτον καὶ πλοῖα· τούτων δὲ περιαγγελ- 10
λομένων, ἡ Ἀσίη ἐδονέετο ἐπὶ τρία ἔτεα, καταλεγο-
μένων τε τῶν ἀρίστων ὥς ἐπὶ τὴν Ἑλλάδα στρατευσο-
μένων, καὶ παρασκευαζομένων. τετάρτῳ δὲ ἔτει Αἰγύπ-
τιοι, ὑπὸ Καμβύσῳ δουλωθέντες, ἀπέστησαν ἀπὸ
Περσέων· ἐνθαῦτα δὴ καὶ μᾶλλον ὥρμητο καὶ ἐπ' 13
ἀμφοτέρους στρατεύεσθαι.

- 4 Ἀποδέξας δὲ βασιλέα Πέρσῃσι Δαρείος Ξέρξεια,
Death of Darius, and accession of Xerxes. ὄρμητο στρατεύεσθαι· ἀλλὰ γὰρ μετὰ
 ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ
 ὑστέρω ἔτει παρασκευαζόμενον συνήνεκε
 αὐτὸν Δαρείον βασιλεύσαντα τὰ πάντα ἔτια ἕξ τε καὶ 5
 τριήκοντα, ἀποθανεῖν, οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπε-
 στεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι·
 ἀποθανόντος δὲ Δαρείου, ἡ βασιλητὴ ἀνεχώρησε ἐς τὸν
 παῖδα τὸν ἐκείνου Ξέρξεια.

- 5 Ὁ τοίνυν Ξέρξης ἐπὶ μὲν τὴν Ἑλλάδα οὐδαμῶς
Xerxes is at first unwilling to attack Greece: counter-
 advice of Mardonius. πρόθυμος ἦν κατ' ἀρχὰς στρατεύεσθαι,
 ἐπὶ δὲ Αἰγυπτον ἐποιέετο στρατιῆς ἀγερ-
 σιν· παρῶν δὲ καὶ δυνάμενος παρ' αὐτῷ
 μέγιστον Περσίων Μαρδόνιος ὁ Γω- 5
 βρύεω, ὃς ἦν Ξέρξῃ μὲν ἀναψιδὸς Δαρείου δὲ ἀδελφεῆς
 παῦς, τοιοῦτου λόγου εἶχετο, λέγων· “δίσποτα, οὐκ
 οἰκὸς ἐστὶ Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ
 Πέρσας, μὴ οὐ δοῦναι δίκας τῶν ἐποίησαν· ἀλλὰ τὸ
 μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶ ἔχεις· ἡμερώ- 10
 σας δὲ Αἰγυπτον τὴν ἐξυβρίσασαν στρατηλάτεις ἐπὶ τὰς
 Ἀθήνας, ἵνα λόγος τέ σε ἔχῃ πρὸς ἀνθρώπων ἀγαθὸς
 καὶ τις ὑστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρα-
 τεύεσθαι.” οὗτος μὲν οἱ ὁ λόγος ἦν τιμωρός· τοῦ δὲ
 λόγου παρενθήκην ποιέσκετο τήνδε, ὥς ἡ Εὐρώπη 15
 περικαλλὲς χώρα, καὶ δένδρεα παντοῖα φέρει τὰ ἡμερα,
 ἀρετὴν τε ἄκρη, βασιλεῖ τε μούνῃ θνητῶν ἀξίη ἐκ-
 τῆσθαι.

After Egypt had been subdued, Xerxes called a council of his nobles to discuss the invasion of Greece. Artabanus advised him to decide for himself, but in any case not to lead the army in person.

- 12 Ταῦτα μὲν ἐπὶ τοσούτῳ ἐλέγετο· μετὰ δὲ εὐφρόνῃ
 τε ἐγίνετο καὶ Ξέρξεα ἔκνιζε ἢ Ἄρτα-
Dream of Xerxes, βάνου γνώμη· νυκτὶ δὲ βουλὴν διδούς,
 πάγχυ εὗρισκέ οἱ οὐ πρῆγμα εἶναι στρατεῦσθαι ἐπὶ
 τὴν Ἑλλάδα· δεδογμένων δέ οἱ αὐτὶς τούτων, κατύν- 5
 νωσε· καὶ δὴ κου ἐν τῇ νυκτὶ εἶδε ὄψιν τοιήνδε, ὡς
 λέγεται ὑπὸ Περσέων· ἐδόκεε ὁ Ξέρξης ἄνδρα οἱ ἐπι-
 στάντα μέγαν τε καὶ εὐειδέα εἰπεῖν· “μετὰ δὴ βου-
 λεύσαι, ὦ Πέρσα, στρατεύμα μὴ ἄγειν ἐπὶ τὴν Ἑλλάδα,
 προεῖπας ἀλίζειν Πέρσας στρατόν; οὔτε ὦν μεταβου- 10
 λευόμενος ποίεις εὖ, οὔτε ὁ συγγνωσόμενός τοι πάρα·
 ἀλλ’, ὥσπερ τῆς ἡμέρης ἐβουλεύσαιο ποίειν, ταύτην
 ἴθι τῶν ὁδῶν.”

- 13 Τὸν μὲν, ταῦτα εἶπαντα, ἐδόκεε ὁ Ξέρξης ἀποπτάσ-
who decides against the in-
 vasion. θαι· ἡμέρης δὲ ἐπιλαμψάσης, ὀνείρου μὲν
 τούτου λόγον οὐδένα ἐποιέετο, ὁ δὲ Περ-
 σέων συναλίσας τοὺς καὶ πρότερον συνέλεξε, ἔλεγε σφι
 τάδε. “ἄνδρες Πέρσαι, συγγνώμην μοι ἔχετε ὅτι ἀγ- 5
 χίστροφα βουλευόμεναι· φρενῶν τε γὰρ ἐς τὰ ἐμειωντοῦ
 πρῶτα οὐ κω ἀνήκω, καὶ οἱ παρηγορεύμενοι κείνα ποίειν
 οὐδένα χρόνον μεν ἀπέχονται· ἀκούσαντι μέντοι μοι τῆς
 Ἄρταβάνου γνώμης, παραντίκα μὲν ἢ νεότης ἐπέζησε,
 ὥστε αἰεκέστερα ἀπορρώμην ἔπεια ἐς ἄνδρα πρεσβί

ἣ χρεόν· νῦν μέντοι συγγνοῦς, χρήσομαι τῇ ἐκείνου γνώμῃ· ὥς ὦν μεταδεδογμένον μοι μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἥσυχοί ἐστε.”

- 14 Πέρσαι μὲν ὥς ἤκουσαν ταῦτα, κεχαρηκότες προσ-
 Second dream of *εκύνεον*· νυκτὸς δὲ γενομένης, αὐτὶς
 Xerxes. τὼντὸ ὄνειρον τῷ Ξέρξῃ κατυπνωμένῳ
 ἔλεγε ἐπιστάν· “ὦ παῖ Δαρείου, καὶ δὴ φαίνεαι ἐν
 Πέρσῃσι τε ἀπειπάμενος τὴν στρατηλασίην, καὶ τὰ 5
 ἐμὰ ἔπεα ἐν οὐδενὶ ποιούμενος λόγῳ, ὥς παρ’ οὐδενὸς
 ἀκούσας· εὖ νυν τόδ’ ἴσθι, ἥνπερ μὴ αὐτίκα στρατη-
 λατέρῃς, τάδε τοι ἐξ αὐτῶν ἀνασχήσειν· ὥς καὶ μέγας
 καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ ταπεινὸς
 ὀπίσω κατὰ τάχος ἔσσει.” 10

- 15 Ξέρξης μὲν, περιδεὴς γενόμενος τῇ ὄψει, ἀνά τε
 He persuades Ar- *ἔδραμε ἐκ τῆς κοίτης, καὶ πέμπει ἄγγελον*
 tabanus to take *ἐπὶ Ἀρτάβανον καλέοντα*· ἀπικομένῳ
 his place for one *δέ οἱ ἔλεγε Ξέρξης τάδε*· “Ἀρτάβανε,
 night. ἐγὼ τὸ παραντίκα μὲν οὐκ ἐσωφρόνεον, εἶπας ἐς σέ 3
 μάταια ἔπεα χρηστής εἵνεκα συμβουλίας· μετὰ μέντοι
 οὐ πολλὸν χρόνον μετέγνων, ἔγνων δὲ ταῦτά μοι ποιητέα
 εἶντα τὰ σὺ ὑπεθήκαο. οὕκων δυνατός τοι εἰμὶ ταῦτα
 ποιέειν βουλόμενος· τετραμμένῳ γάρ δὴ καὶ μετεγνώ-
 κότι ἐπιφοιτῶν ὄνειρον φαντάζεται μοι, οὐδαμῶς συνέ- 10
 παινον εἶον ποιέειν με ταῦτα· νῦν δὲ καὶ διαπειλῆσαν
 οἷχεται· εἰ ὦν θεός ἐστι ὁ ἐπιπέμπων, καὶ οἱ πάντως ἐν
 ἡδονῇ ἐστι γενέσθαι στρατηλασίην ἐπὶ τὴν Ἑλλάδα,
 ἐπιπτήσεται καὶ σοὶ τὼντὸ τοῦτο ὄνειρον ὁμοίως καὶ
 ἐμοὶ ἐντελλόμενον· εὐρίσκω δὲ ὧδε ἂν γινόμενα ταῦτα, 15
 εἰ λάβοις τὴν ἐμὴν σκευὴν πᾶσαν, καὶ ἐνδὺς μετὰ τοῦτο

Ἰζοιο ἐς τὸν ἐμὸν θρόνον, καὶ ἔπειτα ἐν κοίτῃ τῇ ἐμῇ
κατυπνώσειας”.....

- 17 Τοσαῦτα εἶπας Ἀρτάβανος ἐλπίζων Ξέρξεα ἀπο-
δέξειν λέγοντα οὐδὲν, ἐποίεε τὸ κελεύο-
μενον ἐνδὺς δὲ τὴν Ξέρξεω ἐσθήτα καὶ
ἰζόμενος ἐς τὸν βασιλεῖον θρόνον, ὡς
μετὰ ταῦτα κοῖτον ἐποίεετο, ἡλθέ οἱ κατυπνωμένῳ τῷντῳ 5
ὄνειρον τὸ καὶ παρὰ Ξέρξεα ἐφοίτα· ὑπερστὰν δὲ τοῦ
Ἀρταβάνου, εἶπε τάδε· “ἄρα σὺ δὴ κείνος εἰς ὃ ἀπο-
σπύδων Ξέρξεα στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ὡς δὴ
κηδόμενος αὐτοῦ; ἀλλ’ οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ
παραυτίκα νῦν καταπροῖξαι ἀποτρέπων τὸ χρεὼν γε- 10
νέσθαι· Ξέρξεα δὲ τὰ δεῖ ἀνηκονστέοντα παθέειν, αὐτῷ
ἐκείνῳ δεδήλωται.”

- 18 Ταῦτα τε δὴ ἐδόκει Ἀρτάβανος τὸ ὄνειρον ἀπει-
λέειν, καὶ θερμοῖσι σιδηρίοισι ἐκκαλεῖν
αὐτοῦ μέλλειν τοὺς ὀφθαλμούς· καὶ ὅς,
ἀμβώσας μέγα, ἀναθρώσκει, καὶ παριζό-
μενος Ξέρξῃ, ὡς τὴν ὄψιν οἱ τοῦ ἐνυπνίου διεξῆλθε 5
ἀπηγεόμενος, δευτέρᾳ οἱ λέγει τάδε· “ἐγὼ μὲν, ὦ βα-
σιλεῦ, οἶα ἄνθρωπος ἰδὼν ἤδη πολλά τε καὶ μεγάλα
πεσόντα πρήγματα ὑπὸ ἡσσόνων, οὐκ ἔων σε τὰ πάντα
τῇ ἡλικίᾳ εἶκειν, ἐπιστάμενος ὡς κακὸν εἴη τὸ πολλῶν
ἐπιθυμείν, μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κύρου 10
στόλον ὡς ἔπρηξε, μεμνημένος δὲ καὶ τὸν ἐπ’ Αἰθίοπας
τὸν Καμβύσῃ, συστρατεύομενος δὲ καὶ Δαρείῳ ἐπὶ
Σκύθας· ἐπιστάμενος ταῦτα, γνώμην εἶχον, ἀτρεμίζοντά
σε μακαριστὸν εἶναι πρὸς πάντων ἀνθρώπων· ἐπεὶ δὲ
δαιμονίῃ τις γίνεται ὁρμῇ, καὶ Ἑλλήνας, ὡς εἴοικε, 15

Appearance of the
dream to Artaba-
nus,

who now strongly
advises the expe-
dition.

φθορὴ τις καταλαμβάνει θεήλατος, ἐγὼ μὲν καὶ αὐτὸς τράπομαι καὶ τὴν γνώμην μετατίθεμαι· σὺ δὲ σήμνηνον μὲν Πέρσῃσι τὰ ἐκ τοῦ θεοῦ πεμπόμενα, χρῆσθαι δὲ κέλευε τοῖσι ἐκ σέο πρώτοισι προειρημένοισι ἐς τὴν παρασκευὴν· ποιεε δὲ οὕτω, ὅκως, τοῦ θεοῦ παραδι- 20 δόντος, τῶν σῶν ἐνδεήσει μηδέν." τούτων λεχθέντων, ἐνθαῦτα ἐπαρθέντες τῇ ὄψει, ὥς ἡμέρῃ ἐγένετο τάχιστα, Ἐρέξης τε ὑπερετίθετο ταῦτα Πέρσῃσι, καὶ Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μούνος ἐφαίνετο, τότε ἐπισπεύδων φανερὸς ἦν. 25

22 Καὶ τοῦτο μὲν, ὥς προσπταισάντων τῶν πρώτων.

It is resolved to dig a canal across the peninsula of Acte: description of the peninsula.

περιπλεόντων περὶ τὸν Ἄθων, προετοίμαζετο ἐκ τριῶν ἐτέων κου μάλιστα ἐς τὸν Ἄθων· ἐν γὰρ Ἐλαιούντι τῆς Χερσονήσου ὤρμεον ἐριήρεις· ἐνθεῦτεν δὲ 5 ὀρμεώμενοι, ὤρυσσον ὑπὸ μαστίγων παντοδαποὶ τῆς στρατιῆς· διάδοχοι δ' ἐφοίτων. ὤρυσσον δὲ καὶ οἱ περὶ τὸν Ἄθων κατοικημένοι.

23 Ὀρυσσον δὲ ὧδε· δασάμενοι τὸν χώρον οἱ βάρ-

The digging of the canal: superior skill of the Phenicians.

βαροι κατὰ ἔθνηα, κατὰ Σάνην πόλιν σχοινοτενὲς ποιησάμενοι· ἐπεὶ δὲ ἐγένετο βαθεῖα ἡ διώρυξ, οἱ μὲν, κατώτατα ἐσ- 10 τεώτες, ὤρυσσον· ἑτεροὶ δὲ παρεδίδουσιν τὸν αἰεὶ ἐξορυσσόμενον χοῦν ἄλλοισι κατύπερθε ἐστωσί ἐπὶ βάθρων· οἱ δ' αὖ ἐκδεκόμενοι, ἐτέροισι, ἕως ἀπίκοντο ἐς τοὺς ἀνωτάτω· οὗτοι δὲ ἐξεφόρεόν τε καὶ ἐξέβαλλον. τοῖσι μὲν νυν ἄλλοισι, πλὴν Φοινίκων, καταρρηγνύμενοι οἱ κρημνοὶ τοῦ ὀρύγματος πόνον διπλήσιον παρεῖ- 10 χον· ἅτε γὰρ τοῦ· τε ἄνω στόματος καὶ τοῦ κάτω τὰ

αὐτὰ μέτρα ποιευμένων, ἔμελλέ σφι τοιοῦτο ἀποβήσεσθαι· οἱ δὲ Φοίνικες σοφίην ἐν τε τοῖσι ἄλλοισι ἔργοισι ἀποδείκνυνται, καὶ δὴ καὶ ἐν ἐκείνῳ· ἀπολαχόντες γὰρ μόριον ὅσον αὐτοῖσι ἐπέβαλλε, ὄρυσσον τὸ μὲν 15 ἄνω στόμα τῆς διώρυχος ποιεῦντες διπλήσιον ἢ ὅσον ἔδει αὐτὴν τὴν διώρυχα γενέσθαι· προβαίνοντος δὲ τοῦ ἔργου, συνήγον αἰεὶ κάτω τε δὴ ἐγένετο, καὶ ἐξισοῦτο τοῖσι ἄλλοισι τὸ ἔργον. ἐνθαῦτα δὲ λειμὼν ἐστὶ, ἵνα σφι ἀγορὴ τε ἐγένετο καὶ πρητήριον· σίτος δὲ σφισι 20 πολλὸς ἐφόιτα ἐκ τῆς Ἀσίης ἀղηλεσμένους.

- 24 Ὡς μὲν ἐμὲ συμβαλλεόμενον εὐρίσκειν, μεγαλοφροσύνης εἵνεκα αὐτὸ Ἑέρξης ὀρύσσειν ἐκέλευε, ἐθέλων τε δύναμιν ἀποδείκνυσθαι καὶ μνημόσυνα λιπέσθαι· παρεὼν γὰρ μηδὲνα πόνον λαβόντας τὸν ἰσθμὸν τὰς νέας διειρύσαι, 3 ὀρύσσειν ἐκέλευε διώρυχα τῇ θαλάσῃ, εὖρος ὡς δύο τριήρεας πλέειν ὁμοῦ ἐλαστρεμένας. τοῖσι δὲ αὐτοῖσι τοῖτοισι, τοῖσὶ περ καὶ τὸ ὄρυγμα, προσετέτακτο καὶ τὸν Στρυμόνα ποταμὸν ζεύξαντας γεφυρῶσαι.

Leaving Susa, Xerxes marched with his army to Sardis.

- 33 Οἱ δὲ ἐν τούτῳ τὸν Ἑλλησποντον ἐξεύγνυσαν ἐκ τῆς Ἀσίης ἐς τὴν Εὐρώπην. ἐστὶ δὲ τῆς Χερσονήσου τῆς ἐν Ἑλλησπόντῳ, Σησ- τοῦ τε πόλιος μεταξὺ καὶ Μαδύτου, ἀκτὴ τραχέα ἐς θάλασσαν κατήκουσα Ἀβύδῳ καταντίον.

- 34 Ἐς ταύτην ὦν τὴν ἀκτὴν ἐξ Ἀβύδου ὀρμεώμενοι ἐγεφύρουν τοῖσι προσεκέετο, τὴν μὲν λευκολίνου

The canal quite unnecessary: simply a monument of Xerxes' power.

The bridging of the Hellespont.

νικες, τὴν δ' ἐτέρην τὴν βυβλίνην Αἰγύπτιοι· ἔστι δὲ ἐπτά στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον.

- 35 Καὶ δὴ ἐξευγμένου τοῦ πόρου, ἐπιγεγόμενος χειμῶν μέγας συνέκοψέ τε ἐκείνα πάντα καὶ διέλυσε· ὥς δ' ἐπύθετο Ξέρξης, δεινὰ ποιεύμενος, τὸν Ἑλλήσποντον ἐκέλευε τριηκοσίας ἐπικέσθαι μάστιγι πληγὰς, 5 καὶ κατεῖναι ἐς τὸ πέλαγος πιδέων ζεύγος. ἤδη δὲ ἤκουσα ὥς καὶ στιγίας ἅμα τούτοισι ἀπέπεμψε στίζοντας τὸν Ἑλλήσποντον· ἐνετέλλετο δὴ ὦν ῥαπίζοντας λέγειν βάρβαρά τε καὶ ἀτάσθαλα· “ὦ πικρὸν ὕδωρ, δεσπότης τοι δίκην ἐπιτιθεῖ τήνδε, ὅτι μιν ἡδὲ 10 κησας οὐδὲν πρὸς ἐκείνου ἄδικον παθόν· καὶ βασιλεὺς μὲν Ξέρξης διαβήσεται σε, ἣν τε σύ γε βούλη ἦν τε μή· σοὶ δὲ κατὰ δίκην ἄρα οὐδαὶς ἀνθρώπων θύει, ὥς ἰόντι δολερῶ τε καὶ ἀλμυρῶ ποταμῶ” τὴν τε δὴ θάλασσαν ἐνετέλλετο τούτοισι ζημιοῦν, καὶ τῶν 15 ἐπιστεώτων τῇ ζεύξει τοῦ Ἑλλησπόντου ἀποταμεῖν τὰς κεφαλὰς.

- 37 Ὡς δὲ τά τε τῶν γεφυρέων κατεσκευάστο καὶ τὰ περὶ τὸν Ἀθων, οἳ τε χυτοὶ περὶ τὰ στόματα τῆς διώρυχος, (οἳ τῆς ῥηχέως εἵνεκεν ἐποιήθησαν ἵνα μὴ πῖμπληται τὰ στόματα τοῦ ὀρύγματος,) καὶ αὕτη ἡ διώρυξ παντελῶς 5 πεποιημένη ἄγγελο· ἐνθαῦτα χειμερίσας, ἅμα τῷ ἔαρι παρεσκευασμένος ὁ στρατὸς ἐκ τῶν Σαρδίων ὤρμητο ἔλων ἐς Ἀβυδον. ὤρμημένῳ δέ οἱ ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανῆς ἦν, οὗτ' ἐπινεφέλων ἰόντων, αἰθρίης τε τὰ μάλιστα· ἀντὶ ἡμέρης τε νυξ 10

The bridges are broken down by a storm: Xerxes scourges the Hellespont.

The army marches from Sardis to Abydos: Eclipse of the sun.

ἐγένετο· ἰδόντι δὲ καὶ μαθόντι τοῦτο τῷ Ξέρξῃ ἐπιμελὲς ἐγένετο· καὶ εἶρετο τοὺς μάγους τὸ θέλοι προφαίνειν τὸ φάσμα; οἱ δὲ ἔφραζον ὡς Ἑλλήσι προδεικνύει ὁ θεὸς ἔκλειψιν τῶν πολίων· λέγοντες ἥλιον εἶναι Ἑλλήνων προδέκτορα, σελήνην δὲ σφέων· πυθόμενος δὲ ταῦτα ὁ Ξέρξης περιχαρὴς ἔων ἐποιέετο τὴν ἔλασιν.

38 Ὡς δ' ἐξήλαυνε τὴν στρατιήν, Πύθιος ὁ Λυδὸς

Pythius requests Xerxes to allow one of his sons to stay behind.

καταρρωδήσας τὸ ἐκ τοῦ οὐρανοῦ φάσμα ἐπαρθείς τε τοῖσι δωρήμασι, ἔλθων παρὰ Ξέρξεα ἔλεγε τάδε· “ὦ δέσποτα, χρήσας ἂν τι τεῷ βουλοίμην τυχεῖν, τὸ σοὶ μὲν ἐλαφρόν τυγ· 5 χάνει ἰὼν ὑπουργῆσαι, ἐμοὶ δὲ μέγα γενόμενον.” Ξέρξης δὲ πᾶν μᾶλλον δοκέων μιν χρητῆσιν ἢ τὸ ἐδεήθη, ἔφη τε ὑπουργῆσειν καὶ διαγορεύειν ἐκέλευε ὅτεν δέοιτο· ὁ δὲ ἐπεὶ τε ταῦτα ἤκουσε, ἔλεγε θαρσύνσας τάδε· “ὦ δέσποτα, τυγχάνουσί μοι παῖδες ἰόντες πέντε, καὶ 10 σφεας καταλαμβάνει πάντας ἅμα σοὶ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα· σὺ δὲ, ὦ βασιλεῦ, ἐμὲ ἐς τόδε ἡλικίης ἦκοντα οἰκτεῖρας, τῶν μοι παίδων ἓνα παράλυσον τῆς στρατιῆς τὸν πρεσβύτατον, ἵνα αὐτοῦ τε ἐμεῦ καὶ τῶν χρημάτων ἡ μελεδωνός· τοὺς δὲ τέσ· 15 σερας ἄγην ἅμα σεωντῷ· καὶ πρήξας τὰ νοεῖς νοστήσειας ὀπίσω.”

40 Ποιησάντων δὲ τούτων τοῦτο, μετὰ ταῦτα διεξήτε

Description of the order of march from Sardis—the forces that marched before Xerxes.

ὁ στρατός· ἡγέοντο δὲ πρῶτοι μὲν οἱ σκευοφόροι τε καὶ τὰ ὑποζύγια· μετὰ δὲ τοὺς στρατὸς παντοίων ἐθνέων ἀναμίξ, οὐ διακεκριμένοι· τῇ δὲ ὑπερῆμιστες 5

ῆσαν, ἐνθαῦτα διελέλειπτο· καὶ οὐ συνέμισγον οὔτοι βασιλεῖ. προσηγύντο μὲν δὴ ἱππῶται χίλιοι ἐκ Περσέων πάντων ἀπολελεγμένοι· μετὰ δὲ, αἰχμοφόροι χίλιοι, καὶ οὔτοι ἐκ πάντων ἀπολελεγμένοι, τὰς λόγχας κάτω ἐς τὴν γῆν τρέψαντες· μετὰ δὲ, ἱροὶ Νισαῖοι 10 καλεύμενοι ἵπποι δέκα, κεκοσμημένοι ὥς κάλλιστα. Νισαῖοι δὲ καλέονται ἵπποι ἐπὶ τοῦδε· ἔστι πεδίον μέγα τῆς Μηδικῆς τῷ οὐνομά ἐστι Νίσαιον· τοὺς ὧν δὴ ἵππους τοὺς μεγάλους φέρει τὸ πεδίον τοῦτο. ὅπισθε δὲ τούτων τῶν δέκα ἵππων ἄρμα Διὸς ἱρὸν ἐπετέ- 15 τακτο, τὸ ἵπποι μὲν εἰλκον λευκοὶ ὀκτώ· ὅπισθε δὲ τῶν ἵππων εἶπετο πεζῇ ἡνίοχος, ἐχόμενος τῶν χαλινῶν· οὐδεὶς γὰρ δὴ ἐπὶ τοῦτον τὸν θρόνον ἀνθρώπων ἀναβαίνει· τούτου δὲ ὅπισθεν αὐτὸς Ἑέρξης ἐπ' ἄρματος ἵππων Νισαίων· παραβέβηκε δὲ οἱ ἡνίοχος, τῷ οὐνομα 20 ἦν Πατιράμφης, Ὅτάνεω παῖς ἀνδρὸς Πέρσεω.

41 Ἐξήλασε μὲν οὕτω ἐκ Σαρδίων Ἑέρξης· μετεκβαί-

νεσκε δὲ, ὅπως μιν λόγος αἰρείοι, ἐκ τοῦ
 The forces that
 marched after Xer-
 xes. ἄρματος ἐς ἀρμάμαξαν. αὐτοῦ δὲ ὅπι-
 σθεν αἰχμοφόροι, Περσέων οἱ ἄριστοί
 τε καὶ γενναϊότατοι, χίλιοι, κατὰ νόμον τὰς λόγχας 5
 ἔχοντες· μετὰ δὲ, ἵππος ἄλλη χιλὴ ἐκ Περσέων ἀπο-
 λελεγμένη. μετὰ δὲ τὴν ἵππον, ἐκ τῶν λοιπῶν Περ-
 σέων ἀπολελεγμένοι μύριοι. οὗτος πεζὸς ἦν· καὶ τού-
 των χίλιοι μὲν ἐπὶ τοῖσι δόρασι ἀντὶ τῶν σαυρωτήρων
 ῥοαῖς εἶχον χρυσέας, καὶ περίξ συνεκλήϊον τοὺς ἄλλους. 10
 οἱ δὲ εἰνακισχίλιοι ἐντὸς τούτων ἐόντες ἀργυρέας ῥοαῖς
 εἶχον. (εἶχον δὲ χρυσέας ῥοαῖς καὶ οἱ εἰς τὴν γῆν
 τρέποντες τὰς λόγχας, καὶ μῆλα οἱ ἄγχιστα ἐπόμενοι

Ξέρξῃ.) τοῖσι δὲ μυρίοισι ἐπετέτακτο ἵππος Περσέων
μυρίῃ. μετὰ δὲ τὴν ἵππον διέλειπε καὶ δύο σταδίους, 15
καὶ ἔπειτα ὁ λοιπὸς ὄμιλος ἦτε ἀναμίξ.

- 43 Ἀπικομένου δὲ τοῦ στρατοῦ ἐπὶ τὸν Σκάμανδρον, ὃς
Xerxes visits Troy, πρῶτος ποταμῶν ἐπεὶ τε ἐκ Σαρδίῶν
and performs a ὁρμηθέντες ἐπεχείρησαν τῇ ὁδῷ, ἐπέλιπε
sacrifice to Athena. τὸ ῥέεθρον, οὐδ' ἀπέχρησε τῇ στρατιῇ τε
καὶ τοῖσι κτήνεσι πινόμενος· ἐπὶ τοῦτον δὴ τὸν ποτα- 5
μὸν ὡς ἀπίκετο Ξέρξης, ἐς τὸ Πριάμου Πέργαμον ἀνέβη,
ἱμερον ἔχων θεήσασθαι· θεησάμενος δὲ καὶ πυθόμενος
κείνων ἕκαστα, τῇ Ἀθηναίῃ τῇ Ἰλιάδι ἔθυσσε βοῦς
χιλίας, χοὰς δὲ οἱ μάγοι τοῖσι ἥρωσι ἐχέαντο· ταῦτα
δὲ ποιησαμένοισι νυκτὸς φόβος ἐς τὸ στρατόπεδον 10
ἐνέπεσε· ἅμα ἡμέρῃ δὲ ἐπορεύετο ἐνθεῦτεν, ἐν ἀριστερῇ
μὲν ἀπέργων Ῥοίτειον πόλιν καὶ Ὀφρύνειον καὶ Δάρδα-
νον, ἥπερ δὴ Ἀβύδῳ ὁμοῦρος ἐστὶ, ἐν δεξιῇ δὲ Γέρ-
γιδας Τευκρούς.

- 44 Ἐπεὶ δ' ἐγένοντο ἐν Ἀβύδῳ, ἠθέλησε Ξέρξης
Xerxes reviews his ιδέσθαι πάντα τὸν στρατόν· καὶ προ-
army. επεποίητο γὰρ ἐπὶ κολωνοῦ ἐπίτηδες
αὐτῷ ταύτῃ προεξέδρη λίθου λευκοῦ· ἐποίησαν δὲ
Ἀβυδῆνοι, ἐντειλαμένου πρότερον βασιλέος· ἐνθαῦτα 5
ὡς ἔζετο, κατορῶν ἐπὶ τῆς ἡϊόνος ἐθηεῖτο καὶ τὸν πεζὸν
καὶ τὰς νέας· θεγύμενος δὲ ἱμέρθη τῶν νεῶν ἄμιλλαν
γινομένην ιδέσθαι· ἐπεὶ δ' ἐγένετό τε καὶ ἐνίκων Φοί-
νικες Σιδώνιοι, ἦσθη τε τῇ ἀμίλλῃ καὶ τῇ στρατιῇ·

- 45 Ὡς δὲ ὦρα πάντα μὲν τὸν Ἑλλήσποντον ὑπὸ τῶν
He weeps at the νεῶν ἀποκεκρυμμένον, πάσας δὲ τὰς ἀκ-
sight: Artabanus enquires the rea- τὰς καὶ τὰ Ἀβυδηνῶν πεδιάς ἐπίπλεα
son of his tears.

ἀνθρώπων, ἐνθαῦτα Ἑρέξης ἑωντὸν ἐμακάρισε· μετὰ δὲ τοῦτο ἐδάκρυσε.

- 46 Μαθὼν δέ μιν Ἀρτάβανος ὁ πάτριος, ὃς τὸ πρῶτον γνώμην ἀπεδέξατο ἐλευθέρως οὐ συμβουλευὼν Ἑρέξη στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, οὗτος ὦνὴρ φρασθεὶς Ἑρέξια δακρύσαντα εἶρετο τάδε· “ὦ βασιλεῦ, ὥς πολὺ ἀλλήλων κεχωρισμένα ἐργάσαιο νῦν τε καὶ ὀλίγῳ πρό- 5 τερον; μακαρίσας γὰρ σεωντὸν δακρύεις” ὁ δὲ εἶπε· “ἑσθλὸς γάρ με λογισάμενον κατοικτεῖραι ὥς βραχὺς εἴη ὁ πᾶς ἀνθρώπινος βίος, εἰ τούτων γε ἰόντων τοσούτων οὐδεὶς ἐς ἑκατοστὸν ἔτος περιέσται” ὁ δὲ ἀμείβετο λέγων· “ἕτερα τούτου παρὰ τὴν ζόην πεπόνθαμεν οἰκ- 10 τρώτερα· ἐν γὰρ οὕτῳ βραχεῖ βίῳ οὐδεὶς οὕτῳ ἄνθρωπος ἑὼν εὐδαιμών πέφυκε, οὔτε τούτων οὔτε τῶν ἄλλων, τῷ οὐ παραστήσεται πολλάκις καὶ οὐκὶ ἅπαξ τεθνάναι βούλεισθαι μᾶλλον ἢ ζοεῖν· αἱ τε γὰρ συμφοραὶ προσπίπτουσαι καὶ αἱ νοῦσοι συνταράσσουσαι καὶ βραχὺν 15 ἰόντα μακρὸν δοκέειν εἶναι ποιεῖσι τὸν βίον· οὕτῳ ὁ μὲν θάνατος, μοχθηρῆς ἐούσης τῆς ζόης, καταφυγὴ αἰρετωτάτη τῷ ἀνθρώπῳ γέγονε· ὁ δὲ θεὸς γλυκὺν γεύσας τὸν αἰῶνα, φθονερός ἐν αὐτῷ εὐρίσκεται ἑὼν.”

- 54 Ταύτην μὲν τὴν ἡμέρην παρασκευάζοντο ἐς τὴν διάβασιν· τῇ δὲ ὑστεραίῃ ἀνέμενον τὸν ἥλιον, ἐθέλοντες ιδεῖσθαι ἀνίσχοντα, θυμῆματά τε παντοῖα ἐπὶ τῶν γεφυρέων καταγίζοντες καὶ μυρσίνησι στορνύντες τὴν ὁδόν· ὥς δ' 5 ἐπανέτελλε ὁ ἥλιος, σπένδων ἐκ χρυσέης φιάλης Ἑρέξης ἐς τὴν θάλασσαν, εὔχετο πρὸς τὸν ἥλιον, μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι ἢ μιν παύσει καταστρέ-

Before crossing,
Xerxes offers li-
bations to the
sun.

ψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι
ἐκείνης γένηται· εὐξάμενος δὲ, ἐσέβαλε τὴν φιάλην ἐς 10
τὸν Ἑλλήσποντον καὶ χρύσειον κρητῆρα καὶ Περσικὸν
ξίφος τὸν ἀκινάκην καλέουσι. ταῦτα οὐκ ἔχω ἀτρεκέως
διακρίναι, οὔτε εἰ τῷ ἡλίῳ ἀνατιθεῖς κατήκε ἐς τὸ πέλα-
γος, οὔτε εἰ μετεμέλῃσέ οἱ τὸν Ἑλλήσποντον μαστιγώ-
σαντι καὶ ἀντὶ τούτων τὴν θάλασσαν ἔδωρέετο. 15

- 55 Ὡς δὲ ταῦτά οἱ ἐπεποίητο, διέβαινον κατὰ μὲν τὴν

 The passage of the
 Hellespont, which
 occupies seven
 days.

 ἐτέρην τῶν γεφυρέων τὴν πρὸς τοῦ Πόν-
 του ὁ πεζὸς τε καὶ ἡ ἵππος ἅπασα, κατὰ
 δὲ τὴν πρὸς τὸ Αἰγαῖον τὰ ὑποζύγια καὶ
 ἡ θεραπητὴ· ἡγέοντο δὲ πρῶτα μὲν οἱ μύριοι Πέρσαι 5
 ἐστεφανωμένοι πάντες, μετὰ δὲ τούτους ὁ σύμμικτος
 στρατὸς παντοίων ἐθνέων. ταύτην μὲν τὴν ἡμέρην
 οὔτοι· τῇ δὲ ὑστεραίῃ, πρῶτοι μὲν οἱ τε ἱππῶται καὶ οἱ
 τὰς λόγχας κάτω τρέποντες· ἐστεφάνωντο δὲ καὶ οὔτοι·
 μετὰ δὲ, οἱ τε ἵπποι οἱ ἱροὶ καὶ τὸ ἄρμα τὸ ἱρόν· ἐπὶ 10
 δὲ, αὐτὸς τε Ξέρξης καὶ οἱ αἰχμοφόροι, καὶ οἱ ἱππῶται οἱ
 χίλιοι· ἐπὶ δὲ τούτοις ὁ ἄλλος στρατὸς· καὶ αἱ νῆες
 ἅμα ἀνήγοντο ἐς τὴν ἀπεναντίον. ἤδη δὲ ἤκουσα καὶ
 ὕστατον διαβῆναι βασιλέα πάντων.

- 56 Ξέρξης δὲ ἐπεὶ τε διέβη ἐς τὴν Εὐρώπην, ἐθηῖτο
 τὸν στρατὸν ὑπὸ μαστίγων διαβαίνοντα· διέβη δὲ ὁ
 στρατὸς αὐτοῦ ἐν ἑπτὰ ἡμέρησι καὶ ἐν ἑπτὰ εὐφρόνησι,
 ἐλινύσας οὐδένα χρόνον. ἐνθαῦτα λέγεται, Ξέρξεω ἦδη
 διαβεβηκότος τὸν Ἑλλήσποντον, ἄνδρα εἰπεῖν Ἑλ- 5
 λησπόντιον· “ὦ Ζεῦ, τί δὴ ἀνδρὶ εἰδόμενος Πέρσῃ καὶ
 οὐνομα ἀντὶ Διὸς Ξέρξεα θέμενος, ἀνάστατον τὴν Ἑλ-
 λάδα ἐθέλεις ποιῆσαι ἄγων πάντας ἀνθρώπους;
 ἄνευ τούτων ἐξῆν τοι ποιέειν ταῦτα.”

- 60 Ὅσον μὲν νυν ἕκαστοι παρέιχον πλήθος ἐς ἀριθμὸν,
The numbering of the host. οὐκ ἔχω εἶπαι τὸ ἀτρεκές· οὐ γὰρ λέγεται
 πρὸς οὐδαμῶν ἀνθρώπων· σύμπαντος δὲ
 τοῦ στρατοῦ τοῦ πεζοῦ τὸ πλήθος ἐφάνη ἑβδομήκοντα
 καὶ ἑκατὸν μυριάδες. ἐξηρίθμυσαν δὲ τόνδε τὸν τρώ- 5
 πον· συναγαγόντες ἐς ἓνα χώρον μυριάδα ἀνθρώπων,
 καὶ συνάξαντες ταύτην ὡς μάλιστα εἶχον, περιέγραψαν
 ἔξωθεν κύκλον· περιγράψαντες δὲ, καὶ ἀπέντες τοὺς
 μυρίους, αἵμασι τὴν περιέβαλον κατὰ τὸν κύκλον ὕψος
 ἀνήκουσαν ἀνδρὶ ἐς τὸν ὀμφαλὸν, ταύτην δὲ ποιήσαντες, 10
 ἄλλους ἐσεβίβαζον ἐς τὸ περιουικοδομημένον· μέχρις οὗ
 πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμυσαν· ἀριθμήσαντες δὲ
 κατὰ ἔθνηα διέτασσον.

- 100 Ξέρξης δὲ, ἐπεὶ ἡρίθμυσέ τε καὶ διατάχθη ὁ στρα-
Xerxes again re-views both the land and sea forces. τὸς, ἐπεθύμησε αὐτὸς σφείας διεξελάσας
 θεήσασθαι· μετὰ δὲ ἐποίησε ταῦτα, καὶ
 διεξελαύνων ἐπὶ ἄρματος παρὰ ἔθνος ἐν
 ἕκαστον, ἐπυνθάνετο· καὶ ἀπέγραφον οἱ γραμματισταί· 5
 ἕως ἐξ ἰσχυάτων ἐς ἰσχυάτα ἀπίκετο καὶ τῆς ἵππου καὶ
 τοῦ πεζοῦ. ὡς δὲ ταῦτά οἱ ἐπεποίητο, τῶν νεῶν κατελ-
 κυσθεισέων ἐς θάλασσαν, ἐνθαῦτα ὁ Ξέρξης μετεκβὰς
 ἐκ τοῦ ἄρματος ἐς νέα Σιδωνίην, ἔζετο ὑπὸ σκηπῇ
 χρυσῇ· καὶ παρέπλεε παρὰ τὰς πρῶρας τῶν νεῶν, 10
 ἐπειρωτῶν τε ἑκάστας ὁμοίως καὶ τὸν πεζὸν καὶ ἀπογρα-
 φόμενος· τὰς δὲ νέας οἱ ναύαρχοι ἀναγαγόντες ὅσον τε
 τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ ἀνεκώχεον, τὰς
 πρῶρας ἐς γῆν τρέψαντες πάντες μετωπηδόν, καὶ ἐξο-
 πλίσαντες τοὺς ἐπιβάτας ὡς ἐς πόλεμον· ὁ δ' ἐντὸς τῶν 15
 πρῳρέων πλέων ἐθηεῖτο καὶ τοῦ αἰγιαλοῦ.

Xerxes and his army marched through Thrace, crossed the Strymon, and arrived at Therma in Pieria; the fleet meanwhile passed through the canal and coasted along, anchoring at Therma, to wait for the army.

- 131 Ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συχνάς·
Halt of the army at Pieria. Return of the heralds from Greece. τὸ γὰρ δὴ οὖρος τὸ Μακεδονικὸν ἔκειρε τῆς στρατιῆς τριτημορίς, ἵνα ταύτῃ διεξίη ἅπαντα ἡ στρατιὴ εἰς Περραιβούς. οἱ δὲ δὴ κήρυκες οἱ ἀποπεμφθέντες εἰς τὴν Ἑλλάδα ἐπὶ γῆς αἰτήσιν ἀπικέατο· οἱ μὲν κεινοὶ, οἱ δὲ φέροντες γῆν τε καὶ ὕδωρ.

- 132 Τῶν δὲ δόντων ταῦτα ἐγένοντο οἷδε· Θεσσαλοὶ, Δόλοπες, Ἐνιῆνες, Περραιβοὶ, Δοκροὶ, Μάγνητες, Μηλῖες, Ἀχαιοὶ οἱ Φθιώται, καὶ Θηβαῖοι, καὶ οἱ ἄλλοι Βοιωτοὶ πλην Θεσπείων τε καὶ Πλαταιέων. ἐπὶ τούτοις οἱ Ἕλληνες ἔταμον ὄρκιον οἱ τῷ βαρβάρῳ πόλεμον ἀειράμενοι· τὸ δὲ ὄρκιον ὧδε εἶχε· “ὅσοι τῷ Πέρσῃ ἔδοσάν σφας αὐτοὺς Ἕλληνες ἰόντες, μὴ ἀναγκασθέντες, καταστάντων σφί εὖ τῶν πρηγμάτων, τούτους δεκατεῦσαι τῷ ἐν Δελφοῖσι θεῷ.” τὸ μὲν δὴ ὄρκιον ὧδε εἶχε τοῖσι Ἕλλησι.

- 133 Ἐς δὲ Ἀθήνας καὶ Σπάρτην οὐκ ἀπέπεμψε ὁ Πέρσης ἐπὶ γῆς αἰτήσιν κήρυκας τῶνδε εἵνεκα· πρότερον Δαρείου πέμψαντος ἐπ’ αὐτὸ τοῦτο, οἱ μὲν αὐτῶν τοὺς αἰτέοντας εἰς τὸ βάραθρον οἱ δὲ εἰς φρέαρ ἐσβαλόντες, ἐκέλευον γῆν τε καὶ ὕδωρ ἐκ τούτων φέρειν παρὰ βασιλέα· τούτων μὲν εἵνεκα οὐκ ἔπεμψε Ξέρξης τοὺς αἰτήσοντας. ὃ τι δὲ τοῖσι Ἀθηναίοις ταῦτα ποιή---

τοὺς κήρυκας συνήνευκε ἀνεθέλητον γενέσθαι, οὐκ ἔχω εἶπαι, πλὴν ὅτι σφέων ἡ χώρα καὶ ἡ πόλις ἐδηϊώθη ἄλλα τούτο οὐ διὰ ταύτην τὴν αἰτίην δοκέω γενέσθαι. 10

- 138 Ἡ δὲ στρατηλασίῃ ἡ βασιλείος ὄνομα μὲν εἶχε ὡς ἐπ' Ἀθήνας ἐλαύνει, κατίετο δὲ ἐς πᾶσαν τὴν Ἑλλάδα· πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ οἱ Ἕλληνες, οὐκ ἐν ὁμοίῳ πάντες ἐποιεῦντο· οἱ μὲν γὰρ αὐτῶν δόντες γῆν τε καὶ ὕδωρ τῷ Πέρσῃ εἶχον θάρσος ὡς οὐδὲν πεισόμενοι ἄχαρι πρὸς τοῦ βαρβάρου· οἱ δὲ οὐ δόντες ἐν δείματι μεγάλῳ κατέστασαν, ἅτε οὔτε νεῶν ἱουσιῶν ἐν τῇ Ἑλλάδι ἀριθμὸν ἀξιομάχων δέκεσθαι τὸν ἐπιόντα, οὔτε βουλομένων τῶν πολλῶν ἀντάπτεσθαι τοῦ πολέμου, μηδὲζόντων δὲ προθύμως. 10

- 140 Πέμψαντες γὰρ οἱ Ἀθηναῖοι ἐς Δελφοὺς θεοπρο-
 The Athenians
 had sent to en-
 quire of Apollo at
 Delphi: his unfav-
 ourable reply.
 πους, χρηστηριάζεσθαι ἦσαν ἐτοῖμοι· καὶ σφί ποιήσασι περὶ τὸ ἱρὸν τὰ νομιζόμενα, ὡς ἐς τὸ μέγαρον ἐσελθόντες ἔζοντο; 5
 χρᾶ ἡ Πυθίῃ τῇ ὄνομα ἦν Ἀριστονίκη τάδε

ὦ μέλει, τί κάθησθε; λιπὼν φεῦγ' ἔσχατα γαίης
 δώματα καὶ πόλιος τροχαιδέος ἄκρα κάρηνα.
 οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον, οὔτε τὸ σῶμα,
 οὔτε πόδες νέεσθαι, οὔτ' ὦν χεῖρες, οὔτε τι μέσση
 λείπεται, ἀλλ' ἀζηλα πέλει· κατὰ γὰρ μιν ἐρείπει 10
 πῦρ τε καὶ ὀξὺς Ἄρης Συριηγενὲς ἄρμα διώκων.
 πολλὰ δὲ κάλλ' ἀπολεῖ πυργώματα, κοῦ τὸ σὸν ὅλον·
 πολλοὺς δ' ἀθανάτων νηοὺς μαλερῷ πυρὶ δώσει,
 οἱ που νῦν ἰδρωτὶ ρεοῦμενοι ἐστήκασι,
 δείματι παλλόμενοι· κατὰ δ' ἀκροτάτοις δρόφοις 15
 αἷμα μέλαν κέχυνται, προῖδὸν κακότητος ἀνάγκας.
 ἀλλ' ἔτιον ἐξ ἀδύτου, κακοῦς δ' ἐπικίδνατε θυμὸν.

- 141 Ταῦτα ἀκούσαντες οἱ τῶν Ἀθηναίων θεοπρόποι
 συμφορῇ τῇ μεγίστῃ ἐχρέωντο· προβά-
 λουσι δὲ σφείας αὐτοὺς ὑπὸ τοῦ κακοῦ
 Dejection of the Athenians: they enquire again, τοῦ κεχρησμένου, Τίμων ὁ Ἀνδροβούλου,
 τῶν Δελφῶν ἀνὴρ δόκιμος ὁμοία τῷ μάλιστα, συνε-
 βούλευε σφί ικετηρίην λαβοῦσι, δεύτερα αὖτις ἐλθόντας
 χρᾶσθαι τῷ χρηστηρίῳ ὡς ἐκέτας· πειθομένοισι δὲ ταῦτα
 τοῖσι Ἀθηναίοισι, καὶ λέγουσι· “ὦπαξ, χρῆσον ἡμῖν
 ἄμεινόν τι περὶ τῆς πατρίδος, αἰδεσθεὶς τὰς ἱκετηρίας
 τάσδε τὰς τοι ἤκομεν φέροντες· ἢ οὐ τοι ἄπιμειν ἐκ τοῦ
 ἀδύτου, ἀλλ’ αὐτοῦ τῇδε μενέομεν, ἔστ’ ἂν καὶ τελευτή-
 σωμεν.” ταῦτα δὲ λέγουσι ἢ πρόμαντις χρᾶς δεύτερα
 τάδε·

Οὐ δύναται Παλλὰς Δι’ Ὀλύμπιον ἐξιδάσασθαι,
 λισσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ. 15
 σοὶ δὲ τόδ’ αἴτις ἔπος ἐρέω, Ἀδάμαντι πελάσσας·
 τῶν ἄλλων γὰρ ἀλισκομένων, ὅσα Κέκροπος οὖρος
 ἐντὸς ἔχει κευθμῶν τε Κιθαιρώωνος ζαθέοιο,
 τεῖχος Τριτογενεῖ ξύλινον διδοῖ εὐρύοπα Ζεὺς
 μούνον ἀπόρθητον τελέθειν, τὸ σὲ τέκνα τ’ ὀνήσει. 20
 μηδὲ σὺ γ’ ἱπποσύνην τε μένεις καὶ πεζὸν ἰόντα
 πολλὸν ἀπ’ ἠπείρου στρατὸν ἥσυχος, ἀλλ’ ὑποχωρεῖν
 νῶτον ἐπιστρέψας· ἔτι τοι κοτὲ κἀντίος ἔσση.
 ὦ θείη Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν,
 ἢ που σκιδναμένης Δημήτερος, ἢ συνιούσης. 25

- 142 Ταῦτά σφί ἡπιώτερα γὰρ τῶν προτέρων καὶ ἦν καὶ
 ἐδόκει εἶναι, συγγραφάμενοι ἀπαλλάσ-
 sonτο ἐς τὰς Ἀθήνας· ὡς δὲ ἀπελθόντες
 with somewhat better success, but cannot agree on the exact meaning of the answer. οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον,
 γνῶμαι καὶ ἄλλαι πολλαὶ ἐγίνοντο·

μένων τὸ μαντήϊον, καὶ αἶδε συνεστηκυῖαι μάλιστα τῶν πρεσβυτέρων ἔλεγον μετεξέτεροι, δοκέειν σφί τὸν θεὸν τὴν ἀκρόπολιν χρῆσαι περιέσεσθαι· ἡ γὰρ ἀκρόπολις τὸ πάλαι τῶν Ἀθηνέων ῥηχῶ ἐπέφρακτο· οἱ μὲν δὴ κατὰ τὸν φραγμὸν συνεβάλλοντο τοῦτο τὸ ξύλινον ¹⁰ τεῖχος εἶναι· οἱ δ' αὖ ἔλεγον τὰς νέας σημαίνειν τὸν θεόν, καὶ ταύτας παραρτέεσθαι ἐκέλευον τὰ ἄλλα ἀπέντας. τοὺς ὧν δὴ τὰς νέας λέγοντας εἶναι τὸ ξύλινον τεῖχος ἱσφαλλε τὰ δύο τὰ τελευταῖα ῥηθέντα ὑπὸ τῆς Πυθίης· 15

ὦ θεῖη Σαλαμίς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν,
ἣ που σκιδναμένης Δημήτερος ἢ συνιούσης.

κατὰ ταῦτα τὰ ἔπεα συνεχέοντο αἱ γινώμαι τῶν φαμένων τὰς νέας τὸ ξύλινον τεῖχος εἶναι· οἱ γὰρ χρησμολόγοι ταύτῃ ταῦτα ἐλάμβανον, ὥς ἀμφὶ Σαλαμίνα δεῖ σφείας ²⁰ ἐσσωθῆναι, ναυμαχίην παρασκευασαμένους.

143 Ἦν δὲ τῶν τις Ἀθηναίων ἀνὴρ ἐς πρώτους νεωστὶ

Themistocles' interpretation of the term 'wooden wall.'

παριῶν, τῷ ὄνομα μὲν ἔην Θεμιστοκλέης, παῖς δὲ Νεοκλέος ἐκαλέετο· οὗτος ὦν ἄνθρωπος οὐκ ἔφη πᾶν ὀρθῶς τοὺς χρησμολόγους συμβάλλεσθαι, λέγων τοιαῦτα· εἰ ἐς Ἀθηναίους ⁵ εἶχε τὸ πάθος εἰρημένον ἐόντως, οὐκ ἂν οὕτω μιν δοκέειν ἡπίως χρησθῆναι, ἀλλὰ ὧδε· ὦ σχετλίη Σαλαμίς· ἀντὶ τοῦ ὦ θεῖη Σαλαμίς· εἶπερ γε ἔμελλον οἱ οἰκήτορες ἀμφ' αὐτῇ τελευτήσειν· ἀλλὰ γὰρ ἐς τοὺς πολεμίους τῷ θεῷ εἰρησθῆναι τὸ χρηστήριον, συλλαμβάνοντι κατὰ τὸ ¹⁰ ὀρθόν, ἀλλ' οὐκ ἐς Ἀθηναίους, παρασκευάζεσθαι ὧν αὐτοὺς ὡς ναυμαχῆσοντας συνεβούλευε, ὡς τούτου ἐόν-

τος τοῦ ξυλίνου τείχεος. ταύτῃ Θεμιστοκλέος ἀπο-
φαινομένου, Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα
εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων· οἱ οὐκ ἔων ναυμα- 15
χίην ἀρτέεσθαι, τὸ δὲ σύμπαν εἶναι, οὐδὲ χεῖρας ἀνταεῖ
ρεσθαι ἀλλὰ ἐκλιπόντας χώραν τὴν Ἀττικὴν ἄλλην·
τινὰ οἰκίζειν.

*By the advice of Alexander of Macedon the Greeks, who had
at first intended to defend Thessaly by garrisoning
Tempe, retired from that post, finding it could be turned
in flank.*

175 Οἱ δὲ Ἕλληνες ἐπεὶ τε ἀπύκωτο ἐς τὸν Ἰσθμόν,

The Greeks re- ἐβουλεύοντο πρὸς τὰ λεχθέντα ἐξ Ἀλεξ-
solve to hold the
pass of Thermo-
pylae. άνδρου, ἣ τε στήσονται τὸν πόλεμον καὶ
ἐν οἷοισι χώροισι· ἡ νικῶσα δὲ γνώμη
ἐγένετο, τὴν ἐν Θερμοπύλῃσι ἐσβολὴν φυλάξαι· στει- 5
νοτέρῃ γὰρ ἐφαίνετο ἐοῦσα τῆς ἐς Θεσσαλίην, καὶ μία,
ἀγχοτέρῃ τε τῆς ἐωυτῶν· τὴν δὲ ἀτραπὸν δι' ἣν ἤλωσαν
οἱ ἀλόντες Ἑλλήνων ἐν Θερμοπύλῃσι, οὐδὲ ᾗδεσαν
ἐοῦσαν πρότερον ἢ περ ἀπικόμενοι ἐς Θερμοπύλας ἐπύ- 10
θοντο Τρηχινίων· ταύτην ὦν ἐβουλεύσαντο φυλάσσειν·
τες τὴν ἐσβολὴν, μὴ παριέναι ἐς τὴν Ἑλλάδα τὸν
βάρβαρον· τὸν δὲ ναυτικὸν στρατὸν πλείην γῆς τῆς
Ἰσθμιαῖος ἐπὶ Ἀρτεμίσιον· ταῦτα γὰρ ἀγχοῦ τε
ἀλλήλων ἐστὶ, ὥστε πυνθάνεσθαι τὰ κατὰ ἑκατέρους
έόντα.

The Persian fleet arrived off Magnesia.

- 188 Ὁ δὲ δὴ ναυτικὸς στρατὸς ἐπεὶ τε ὀρμηθεὶς ἐπλεε,
 καὶ κατέσχε τῆς Μαγνησίης χώρας ἐς
 τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης τε
 πόλιος ἔοντα καὶ Σηπιάδος ἀκτῆς, αἱ μὲν
 δὴ πρῶται τῶν νεῶν ὥρμεον πρὸς γῆν, ἅλλαι δ' ἐπ' 5
 ἐκείνησι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἔοντος οὐ
 μέγαλου, πρόκροσσαι ὀρμέοντο ἐς πόντον, καὶ ἐπὶ ὀκτῶ
 νέας· ταύτην μὲν τὴν εὐφρόνην οὕτω· ἅμα δὲ ὄρθρω, ἐξ
 αἰθρίας τε καὶ ἠνεμίας τῆς θαλάσσης ζεσάσης, ἐπέπεσε
 σφι χειμῶν τε μέγας καὶ πολλὸς ἄνεμος ἀπηλιώτης, τὸν 10
 δὴ Ἑλλησποντίην καλέουσι οἱ περὶ ταῦτα χωρία οἰκη-
 μένοι. ὅσοι μὲν νυν αὐτῶν αὐξόμενον ἔμαθον τὸν ἄνε-
 μον καὶ τοῖσι οὕτω εἶχε ὄρμου, οἱ δ' ἔφθησαν τὸν
 χειμῶνα ἀνασπᾶσαντες τὰς νέας, καὶ αὐτοὶ τε περιῆσαν
 καὶ αἱ νέες αὐτῶν· ὅσας δὲ τῶν νεῶν μεταρσίας ἔλαβε, 15
 τὰς μὲν ἐξέφερε πρὸς Ἴπνους καλεομένους τοὺς ἐν
 Πηλίῳ, τὰς δὲ ἐς τὸν αἰγιαλὸν· αἱ δὲ περὶ αὐτὴν τὴν
 Σηπιάδα περιέπιπτον, αἱ δὲ ἐς Μελίβοιαν πόλιν, αἱ
 δὲ ἐς Κασθαναίην ἐξεβράσσοντο· ἦν τε τοῦ χειμῶνος
 χρήμα ἀφόρητον.

- 190 Ἐν τούτῳ τῷ πόνῳ νέας οἱ ἐλαχίστας λέγουσι δια-
 φθαρῆναι, τετρακοσίων οὐκ ἐλάσσονας ἄνδρας τε ἀνα-
 ριθμήτους, χρημάτων τε πλῆθος ἄφθονον· ὥστε Ἀμει-
 νοκλέϊ τῷ Κρητίνεω ἀνδρὶ Μάγνητι, γηοχέοντι περὶ
 Σηπιάδα, μεγάλως ἢ ναυηγίῃ ἐγένετο χρηστή· ὅς 5
 πολλὰ μὲν χρύσεια ποτήρια ὑστέρω χρόνῳ ἐκβρασσό-

μενα ἀνείλετο, πολλά δὲ ἀργύρεα· θησαυρούς τε τῶν Περσέων εὔρε, ἄλλα τε χρύσεια ἄφατα χρήματα περιεβάλλετο. (ἀλλ' ὁ μὲν τᾶλλα οὐκ εὐτυχέων, εὐρήμασι μέγα πλούσιος ἐγένετο· ἦν γάρ τις καὶ τοῦτον ἄχαρις 10 συμφορῇ λυπεύσα παιδοφόνος.)

- 191 Σιταγωγῶν δὲ ὀλκάδων καὶ τῶν ἄλλων πλοίων διαφθειρομένων οὐκ ἐπὶν ἀριθμός· ὥστε δέισαντες οἱ στρατηγοὶ τοῦ ναυτικοῦ στρατοῦ μὴ σφί κεκακωμένοισι ἐπιθέωνται οἱ Θεσσαλοὶ, ἔρκος ὑψηλὸν ἐκ τῶν ναυηγίων περιεβάλοντο· ἡμέρας γὰρ δὴ ἐχείμαζε τρεῖς· τέλος δὲ, 5 ἔντομά τε ποιεῦντες καὶ καταεἰδόντες γόησι τῷ ἀνέμῳ οἱ Μάγοι, πρὸς τε τούτοισι καὶ τῇ Θέτι καὶ τῇσι Νηρηΐδι θύοντες, ἔπανσαν τετάρτη ἡμέρῃ· ἢ ἄλλως κως αὐτοὺς ἐθέλων ἐκόπασε· τῇ δὲ Θέτι ἔθνον, πυθόμενοι παρὰ τῶν Ἰώνων τὸν λόγον, ὡς ἐκ τοῦ χώρου τούτου ἄρπασ- 10 θείη ὑπὸ Πηλείος, εἴη τε ἅπασα ἡ ἀκτὴ ἡ Σηπιάς ἐκείνης τε καὶ τῶν ἄλλων Νηρηΐδων· ὁ μὲν δὲ τετάρτη ἡμέρῃ ἐπέπαυτο.

- 201 Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπεδεύετο τῆς Μηλίδος ἐν τῇ Τρηχινίῃ· οἱ δὲ δὴ Ἕλληνες, ἐν τῇ διόδῳ· (καλέεται δὲ ὁ χώρος οὗτος ὑπὸ μὲν τῶν πλεόνων Ἑλλήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ πε- 5 ριοίκων Πύλαι.) ἐστρατοπεδεύοντο μὲν νυν ἑκάτεροι ἐν τούτοισι τοῖσι χωρίοις· ἐπεκράτει δὲ ὁ μὲν τῶν πρὸς βορρῇν ἄνεμον ἐχόντων πάντων μέχρη Τρηχίνος, οἱ δὲ τῶν πρὸς νότον καὶ μεσαμβρίην φερόντων, τὸ ἐπὶ ταύτης τῆς ἡπείρου.

- 202 Ἦσαν δὲ οἷδε Ἕλλήνων οἱ ὑπομένοντες τὸν

Advance of the Persian army to Thermopylae: the Greeks are ready to resist it.

The names of the Greek cities who sent contingents to Thermopylae: the whole force is under Leonidas the Spartan.

ἐν τούτῳ τῷ χώρῳ· Σπαρτιητέων τε τριηκόσιοι ὀπλῖται, καὶ Τεγεατέων καὶ Μαντινέων χίλιοι, ἡμίσεες ἑκατέρων· ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας εἴκοσι καὶ 5 ἑκατὸν, καὶ ἐκ τῆς λοιπῆς Ἀρκαδίας χίλιοι. τοσοῦτοι μὲν Ἀρκάδων· ἀπὸ δὲ Κορίνθου τετρακόσιοι· καὶ ἀπὸ Φλιοῦντος διηκόσιοι· καὶ Μυκηναίων ὀγδώκοντα. οὗτοι μὲν ἀπὸ Πελοποννήσου παρήσαν· ἀπὸ δὲ Βοιωτῶν, Θεσπείων τε ἑπτακόσιοι καὶ Θηβαίων 10 τετρακόσιοι.

203 Πρὸς τούτοις ἐπικλητοὶ ἐγένοντο Λοκροὶ τε οἱ Ὀπούντιοι πανστρατιῇ, καὶ Φωκῶν χίλιοι. αὐτοὶ γὰρ σφεας ἐπεκαλέσαντο αἱ Ἕλληνες, λέγοντες δι' ἀγγέλων ὡς αὐτοὶ μὲν ἤκοιεν πρόδρομοι τῶν ἄλλων, οἱ δὲ λοιποὶ τῶν συμμάχων προσδόκιμοι πάσαν εἰεν ἡμέρην· ἡ θά- 5 λασσά· τέ σφι εἶη ἐν φυλακῇ, ὑπ' Ἀθηναίων τε φρουρομένη καὶ Αἰγινητέων καὶ τῶν ἐς τὸν ναυτικὸν στρατὸν ταχθέντων, καὶ σφι εἶη δεινὸν οὐδέν· οὐ γὰρ θεὸν εἶναι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα, ἀλλ' ἀνθρώπων· εἶναι δὲ θνητὸν οὐδένα, οὐδὲ ἔσεσθαι, τῷ κακὸν ἐξ 10 ἀρχῆς γινομένῳ οὐ συνεμίχθη· τοῖσι δὲ μεγίστοις αὐτῶν μέγιστα· ὀφείλειεν ὦν καὶ τὸν ἐπελαύνοντα, ὡς ἰόντα θνητὸν, ἀπὸ τῆς δόξης πεσεῖν ἄν· οἱ δὲ ταῦτα πυνθανόμενοι ἐβόηθον ἐς τὴν Τρηχίνα.

204 Τούτοις ἦσαν μὲν νυν καὶ ἄλλοι στρατηγοὶ κατὰ πόλιν ἐκάστων· ὁ δὲ θωμαζόμενος μάλιστα καὶ παντὸς τοῦ στρατεύματος ἡγεόμενος Λακεδαιμόνιος ἦν Λεωνίδης ὁ Ἀναξανδρίδης.

206 Τούτους μὲν τοὺς ἀμφὶ Λεωνίδην πρῶτους ἀπέπεμ-

The occurrence of the Olympian festival prevents the cities from sending more men to Thermopylae.

ψαν Σπαρτιῆται, ἵνα τούτους ὀρώντες οἱ ἄλλοι σύμμαχοι στρατεύωνται, μηδὲ καὶ οὗτοι μηδίσωσι, ἣν αὐτοὺς πυνθάνωνται ὑπερβαλλομένους· μετὰ δὲ, Κάρνεια γάρ σφισι ἦν ἐμποδῶν, ἐμελλον ὀρτάσαντες καὶ φυλακὰς λιπόντες ἐν τῇ Σπάρτῃ, κατὰ τάχος βοηθέειν πανδημείῳ· ὥς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνεκύνοντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσιν· ἦν γὰρ κατὰ τὸντο Ὀλυμπιάς τούτοις τοῖσι πρήγμασι συμπεσοῦσα· οὐκ ὄντων δοκούντων κατὰ τάχος οὕτω διακριθῆσεσθαι τὸν ἐν Θερμοπύλῃσι πόλεμον, ἐπεμπον τοὺς προδρόμους.

- 207 Οὗτοι μὲν δὴ οὕτω διενενῶντο ποιήσιν· οἱ δὲ ἐν Θερμοπύλῃσι Ἕλληνες, ἐπειδὴ πέλας ἐγένετο τῆς ἐσβολῆς ὁ Πέρσης, καταρρωδιόντες, ἐβουλευόντο περὶ ἀπαλλαγῆς· τοῖσι μὲν νυν ἄλλοις Πελοποννησίοις ἐδόκεε, ἐλθοῦσι ἐς Πελοπόννησον τὸν Ἴσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδης δὲ, Φωκέων καὶ Λοκρῶν περισπερχεόντων τῇ γνώμῃ ταύτῃ, αὐτοῦ τε μένειν ἐψηφίζετο πέμπειν τε ἀγγέλους ἐς τὰς πόλεις κελεύοντάς σφισι ἐπιβοηθεῖν, ὥς ὄντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι.

- 208 Ταῦτα βουλευομένων σφέων, ἐπεμπε Ξέρξης κατὰ σκοπον ἱππέα, ἰδέσθαι ὅκοσοι τέ εἰσι καὶ ὃ τι ποιοῖεν· ἀκηκόεε δὲ ἔτι ἔων ἐν Θεσσαλίῃ, ὥς ἀλυσμένη εἴη ταύτῃ στρατιᾷ ὀλίγῃ, καὶ τοὺς ἡγεμόνας ὥς εἶσαν Λακεδαιμόνιοι τε καὶ Λεωνίδης ἔων γένος Ἡρακλείδης· ὥς δὲ προσέλασε ὁ ἱππεὺς πρὸς τὸ στρατόπεδον, ἐθελείτο τε καὶ κατώρα πᾶν μὲν οὐ τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ τεύχεος, τὸ δὲ

Astonishment of Xerxes at finding so few men to meet him, and at their boldness. Demaratus tries to explain the reason.

θώσαντες εἶχον ἐν φυλακῇ, οὐκ οἶά τε ἦν κατιδέσθαι· 10
 ὁ δὲ τοὺς ἔξω ἐμάνθανε τοῖσι πρὸ τοῦ τείχεος τὰ ὅπλα
 ἔκκετο· ἔτυχον δὲ τοῦτον τὸν χρόνον Λακεδαιμόνιοι ἔξω
 τεταγμένοι· τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀν-
 δρῶν, τοὺς δὲ τὰς κόμας κτενιζομένους· ταῦτα δὴ θεώ-
 μενος ἰθώμαζε, καὶ τὸ πλῆθος ἐμάνθανε, μαθὼν δὲ 15
 πάντα ἀτρεκέως ἀπήλαυνε ὀπίσω κατ' ἡσυχίαν· οὔτε
 γάρ τις ἰδίωκε ἀλογίης τε ἐνεκύρησε πολλῆς· ἀπελθὼν
 δὲ ἔλεγε πρὸς Ξέρξεα τάπερ ὁπώπее πάντα.

209 Ἀκούων δὲ Ξέρξης οὐκ εἶχε συμβαλέσθαι τὸ ἰδόν,
 ὅτι παρασκευάζοντο ὥς ἀπολεύμενοί τε καὶ ἀπολέοντες
 κατὰ δύναμιν· ἀλλ' αὐτῷ γελοῖα γὰρ ἐφαίνοντο ποιεῖν,
 μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος ἰόντα ἐν τῷ
 στρατοπέδῳ· ἀπικόμενον δὲ μιν εἰρώτα Ξέρξης ἕκαστα 5
 τούτων, ἐθέλων μαθεῖν τὸ ποιούμενον πρὸς τῶν Λακε-
 δαιμονίων· ὁ δὲ εἶπε· “ἤκουσας μὲν μεν καὶ πρότερον,
 εὔτε ὀρμῶμεν ἐπὶ τὴν Ἑλλάδα, περὶ τῶν ἀνδρῶν τού-
 των· ἀκούσας δὲ, γέλωτά με ἔθεν λέγοντα τάπερ ὤρων
 ἐκβησόμενα πρήγματα ταῦτα· ἐμοὶ γὰρ τὴν ἀληθινήν 10
 ἀσκέειν ἀντία σεῦ, ὦ βασιλεῦ, ἀγὼν μέγιστός ἐστι·
 ἄκουσον δὲ καὶ νῦν· οἱ ἄνδρες οὗτοι ἀπικάται μαχε-
 σόμενοι ἡμῖν περὶ τῆς ἰσόδου, καὶ ταῦτα παρασκευά-
 ζονται· νόμος γάρ σφι οὕτω ἔχων ἐστί· ἐπεὰν μέλλωσι
 κινδυνεύειν τῇ ψυχῇ, τότε τὰς κεφαλὰς κοσμέονται· 15
 ἐπίσταιο δὲ, εἰ τούτους τε καὶ τὸ ὑπομένον ἐν Σπάρτῃ
 καταστρέψαι, ἔστι οὐδὲν ἄλλο ἔθνος ἀνθρώπων τὸ σὲ,
 βασιλεῦ, ὑπομενέει χεῖρας ἀνταιρόμενον· νῦν γὰρ πρὸς
 βασιληῆν τε καὶ καλλίστην πόλιν τῶν ἐν Ἑλλήσι
 προσφέρειαι, καὶ ἄνδρας ἀρίστους.” κάρτα τε δὴ 20

ἄπιστα Ἡέρξῃ ἐφαίνετο τὰ λεγόμενα εἶναι, καὶ δεύτερα ἐπειρώτα ὄντινα τρόπον τοσούτοι ἐόντες τῇ ἑωυτοῦ στρατιῇ μαχέσονται; ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐμοὶ χρᾶσθαι ὥς ἀνδρὶ ψεύστη, ἣν μὴ ταῦτά τοι ταύτῃ ἐκβῇ τῇ ἐγὼ λέγω.” 25

- 210 Ταῦτα λέγων οὐκ ἔπειθε τὸν Ἡέρξεια· τέσσερας μὲν δὴ παρεξήκε ἡμέρας, ἐλπίζων αλεῖ σφεας ἀποδρῆσεσθαι· πέμπτη δὲ, ὥς οὐκ ἀπαλ-
Fruitless attack upon the pass by the Medes. λάσσοντο, ἀλλὰ οἱ ἐφαίνοντο ἀναιδείῃ τε καὶ ἀβουλίῃ διαχρεώμενοι μένειν, πέμπει ἐπ’ αὐτοὺς 5 Μήδους τε καὶ Κισσίωνς θυμωθεῖς, ἐντειλάμενός σφεας ζωγρήσαντας ἄγειν ἐς ὄψιν τὴν ἑωυτοῦ· ὥς δ’ ἐπέπεσον φερόμενοι ἐς τοὺς Ἑλληνας οἱ Μῆδοι, ἐπιπτον πολλοί· ἄλλοι δ’ ἐπεσήϊσαν, καὶ οὐκ ἀπελαύνοντο καίπερ μεγά-
 λως προσπταίοντες· δῆλον δ’ ἐποίευν παντὶ τεφ καὶ οὐκ 10 ἥκιστα αὐτῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἄνθρωποι εἰεν ὀλίγοι δὲ ἄνδρες. ἐγίνετο δὲ ἡ συμβολὴ δι’ ἡμέρης.

- 211 Ἐπεὶ τε δὲ οἱ Μῆδοι τρηχέως περιείποντο, ἐνθαῦτα οὗτοι μὲν ὑπεξήϊσαν, οἱ δὲ Πέρσαι ἐκδε-
The Persians try, and fare no better. ξάμενοι ἐπήϊσαν τοὺς ἀθανάτους ἐκάλεε βασιλεὺς, τῶν ἦρχε Ὑδάρνης, ὥς δὴ οὗτοί γε εὐπετέως κατεργασόμενοι· ὥς δὲ καὶ οὗτοι 5 συνένμισγον τοῖσι Ἑλλησι, οὐδὲν πλέον ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς ἀλλὰ τὰ αὐτὰ, ἅτε ἐν στεينوπόρῳ τε χώρῳ μαχόμενοι καὶ δόρασι βραχυτέροισι χρεώμενοι ἦπερ οἱ Ἑλληνες, καὶ οὐκ ἔχοντες πλήθει χρῆσασθαι. Λακεδαιμόνιοι δὲ ἐμάχοντο ἀξίως λόγου, ἀλλὰ τε ἀπο- 10 δεικνύμενοι ἐν οὐκ ἐπισταμένοισι μάχεσθαι ἐξεπιστάμενοι, καὶ ὅκως ἐντρέψειαν τὰ νῶτα, ἀλέες φεύγ

δῆθεν· οἱ δὲ βάρβαροι ὀρέωντες φεύγοντας βοῇ τε καὶ πατάγῳ ἐπήϊσαν, οἱ δ' ἂν καταλαμβανόμενοι ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβάροισι· μεταστρεφόμενοι δὲ 15 κατέβαλλον πλήθει ἀναριθμήτους τῶν Περσέων· ἐπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιητέων ἐνθαῦτα ὀλίγοι. ἐπεὶ δὲ οὐδὲν ἐδυνάετο παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου πειρεώμενοι, καὶ κατὰ τέλεα καὶ παντοίως προσβάλλοντες, ἀπήλαννον ὀπίσω. ἐν ταύτησι τῇσι προσό- 20 δοισι τῆς μάχης λέγεται βασιλέα θηεύμενον τρις ἀναδραμεῖν ἐκ τοῦ θρόνου, δείσαντα περὶ τῇ στρατιῇ.

- 212 Τότε μὲν οὕτω ἡγωνίσαντο· τῇ δ' ὑστεραίῃ οἱ βά-
Third attack, with a similar result. βαροι οὐδὲν ἄμεινον ἀέθλεον· ἅτε γὰρ ὀλίγων ἐόντων, ἐλπίσαντές σφεας κατα-
 τετρωματίσθαι τε καὶ οὐκ οἴους τε ἔσεσθαι ἔτι χεῖρας ἀνταείρασθαι, συνέβαλλον· οἱ δὲ Ἕλληνες κατὰ τάξιν 3
 τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο, πλὴν Φωκέων· οὗτοι δὲ ἐς τὸ οὖρος ἐτάχθησαν φυλάζοντες τὴν ἀτραπὸν· ὥς δὲ οὐδὲν εὐρι-
 σκον ἀλλοιότερον οἱ Πέρσαι ἢ τῇ προτεραίῃ ἐνώρων, ἀπήλαννον.

20

- 213 Ἀπορέοντος δὲ βασιλέως ὃ τι χρήσεται τῷ παριόντι
Ephialtes informs Xerxes of a path over the mountains, by which the Greeks can be taken in the rear. πρήγματι, Ἐπιάλτης ὁ Εὐρυδήμου ἀνὴρ Μηλιεὺς ἦλθέ οἱ ἐς λόγους, ὥς μέγα τι παρὰ βασιλέως δοκέων οἴσεσθαι· ἔφρασε 3
 τε τὴν ἀτραπὸν τὴν διὰ τοῦ οὖρους φέ-
 ρουσιν ἐς Θερμοπύλας, καὶ διέφθειρε τοὺς ταύτῃ ὑπο-
 μείναντας Ἕλληνας. ὕστερον δὲ δέσας Λακεδαιμονίους ἔφυγε ἐς Θεσσαλίην· καὶ οἱ φυγόντι ὑπὸ τῶν Πυλα-
 γόρων (τῶν Ἀμφικτυόνων) ἐς τὴν Πυλαίην συλλεγομέ-

νων) ἀργύριον ἐπεκηρύχθη· χρόνῳ δὲ ὕστερον, κατήλθε 10
 γὰρ ἐς Ἀντικύρην, ἀπέθανε ὑπὸ Ἀθηνάδεω ἀνδρὸς
 Τρηχινίου· ὁ δὲ Ἀθηνάδης οὗτος ἀπέκτεινε μὲν Ἐπιάλ-
 τεα δι' ἄλλην αἰτίην, τὴν ἐγὼ ἐν τοῖσι ὀπισθε λόγοισι
 σημανέω· ἐτιμήθη μέντοι ὑπὸ Λακεδαιμονίων οὐδὲν
 ἦσσαν. Ἐπιάλτης μὲν οὕτω ὕστερον τούτων ἀπέθανε. 15

- 215 Ξέρξης δὲ, ἐπεὶ οἱ ἤρесе τὰ ὑπέσχετο ὁ Ἐπιάλτης
 κατεργάσασθαι, αὐτίκα περιχαρὲς γενό-
 μενος ἔπεμπε Ὑδάρνεα, καὶ τῶν ἐστρα-
 τήγεε Ὑδάρνης· ὠρμέατο δὲ περὶ λύχνων
 ἀφὰς ἐκ τοῦ στρατοπέδου. τὴν δὲ ἀτρα- 5
 πὸν ταύτην ἐξεύρον μὲν οἱ ἐπιχώριοι
 Μηλιέες, ἐξευρόντες δὲ Θεσσαλοῖσι κατηγγήσαντο ἐπὶ
 Φωκέας τότε, ὅτε οἱ Φωκέες φράξαντες τείχεϊ τὴν ἐσβο-
 λὴν ἦσαν ἐν σκέπῃ τοῦ πολέμου· ἐκ τε τούτου δὴ κατε-
 δέδεκτο ἐοῦσα οὐδὲν χρηστὴ Μηλιεύσι. 10

- 217 Κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσιν οἱ
 Πέρσαι τὸν Ἀσωπὸν διαβάντες ἐπορεύοντο πᾶσαν τὴν
 νύκτα, ἐν δεξιῇ μὲν ἔχοντες οὖρεα τὰ Οἰταίων ἐν ἀρι-
 στερῇ δὲ τὰ Τρηχινίων· ἡὼς τε δὴ διέφαινε, καὶ ἐγένοντο
 ἐπ' ἀκρωτηρίῳ τοῦ οὐρεος. κατὰ δὲ τοῦτο τοῦ οὐρεος 5
 ἐφύλασσαν, ὥς καὶ πρότερόν μοι δεδηλωται, Φωκέων
 χίλιοι ὀπλίται, βυόμενοί τε τὴν σφετέρην χώραν καὶ
 φρουρέοντες τὴν ἀτραπὸν· ἡ μὲν γὰρ κάτω ἐσβολὴ
 ἐφύλασσετο ὑπὸ τῶν εἰρηται· τὴν δὲ διὰ τοῦ οὐρεος
 ἀτραπὸν ἐβελονταὶ Φωκέες ὑποδεξάμενοι Λεωνίδῃ ἐφύ- 10
 λασσαν.

- 218 Ἐμαθον δὲ σφας οἱ Φωκέες ὡδε ἀναβεβηκότας·
 ἀναβαίνοντες γὰρ ἐλάνθανον οἱ Πέρσαι τὸ οὖρον αὐτῶν.

ἐδὸν δρυῶν ἐπίπλεον· ἦν μὲν δὴ νηνεμία, ψόφου δὲ γινομένου πολλοῦ ὥς οἶκος ἦν φύλλων ὑποκεχυμένων ὑπὸ τοῖσι ποσὶ, ἀνά τε ἔδραμον οἱ Φωκέες καὶ ἔδυντο τὰ 5 ὄπλα, καὶ αὐτίκα οἱ βάρβαροι παρήσαν· ὥς δὲ εἶδον ἄνδρας ἐνδυομένους ὄπλα, ἐν θώματι ἐγένοντο· ἐλπόμενοι γὰρ οὐδέν σφι φανήσεσθαι ἀντίξοον ἐνεκύρησαν στρατῷ· ἐνθαῦτα Ὑδάρνης καταρρωδήσας μὴ οἱ Φωκέες ἔωσι Λακεδαιμόνιοι, εἶρετο τὸν Ἐπιάλτεια ποδαπὸς εἶη 10 ὁ στρατός; πυθόμενος δὲ ἀτρεκέως, διέτασσε τοὺς Πέρσας ὥς ἐς μάχην· οἱ δὲ Φωκέες, ὥς ἐβάλλοντο τοῖσι τοξείμασι πολλοῖσί τε καὶ πυκνοῖσι, οἴχοντο φεύγοντες ἐπὶ τοῦ οὐρεος τὸν κόρυμβον, ἐπιστάμενοι ὥς ἐπὶ σφέας ὠρμήθησαν ἀρχὴν, καὶ παρεσκευάδατο ὥς ἀπολεόμενοι· 15 οὗτοι μὲν δὴ ταῦτα ἐφρόνεον, οἱ δὲ ἀμφὶ Ἐπιάλτεια καὶ Ὑδάρνηα Πέρσαι Φωκέων μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέβαινον τὸ οὖρος κατὰ τάχος.

222 Οἱ μὲν νυν σύμμαχοι οἱ ἀποπεμπόμενοι οἴχοντο

The Thespians
and Thebans a-
lone remain with
the Spartans.

τε ἀπίοντες, καὶ ἐπείθοντο Λεωνίδῃ· Θεσπιέες δὲ καὶ Θηβαῖοι κατέμειναν μόνουι παρὰ Λακεδαιμονίοισι· τούτων δὲ Θηβαῖοι μὲν ἀέκοντες ἔμενον, καὶ οὐ βουλόμενοι· κατεῖχε γάρ 5 σφέας Λεωνίδης ἐν ὁμήρων λόγῳ ποιούμενος· Θεσπιέες δὲ ἐκόντες μάλιστα, οἱ οὐκ ἔφασαν ἀπολιπόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ ἀπαλλάξεσθαι, ἀλλὰ καταμείναντες συναπέθανον· ἐστρατήγεε δὲ αὐτῶν Δημοφίλος Διαδρόμεω. 10

223 Ξέρξης δὲ ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς ἐποιήσατο, ἐπισχὼν χρόνον, ἐς ἀγορῆς κου μάλιστα πληθύρην πρόσοδον ἐποιέετο· καὶ γὰρ ἐπέσταλτο ἐξ

Renewal of the attack upon the pass: desperate resistance of the Greeks, until they are overwhelmed by numbers and slain.

Ἐπιάλτεω οὕτω· ἀπὸ γὰρ τοῦ οὐρεος ἡ κατάβασις συντομωτέρη τέ ἐστι, καὶ 5
βραχύτερος ὁ χώρος πολλὸν, ἥπερ ἡ περίοδός τε καὶ ἀνάβασις. οἳ τε δὴ
βάρβαροι οἱ ἀμφὶ Ξέρξεα προσήϊσαν,
καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὥς τὴν ἐπὶ θανάτῳ
ἐξοδὸν ποιεύμενοι, ἤδη πολλῷ μᾶλλον ἢ κατ' ἀρχαῖς 10
ἐπεξήϊσαν ἐς τὸ εὐρύτερον τοῦ αὐχένος· τὸ μὲν γὰρ
ἔρυμα τοῦ τείχεος ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας
ἡμέρας ὑπεξiónτες ἐς τὰ στεινόπορα ἐμάχοντο. τότε δὴ
συμμίσγοντες ἔξω τῶν στεινῶν, ἐπιπτον πλήθει πολλοὶ
τῶν βαρβάρων· ὅπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων 15
ἔχοντες μαστίγας, ἐρράπιζον πάντα ἄνδρα αἰεὶ ἐς τὸ
πρόσω ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπιπτον αὐτῶν
ἐς τὴν θάλασσαν, καὶ διεφθείροντο· πολλῷ δ' ἔτι
πλευνες κατεπατέοντο ζωοὶ ὑπ' ἀλλήλων· ἦν δὲ λόγος
οὐδεὶς τοῦ ἀπολλυμένου. ἄτε γὰρ ἐπιστάμενοι τὸν 20
μέλλοντά σφι ἔσεσθαι θάνατον ἐκ τῶν περιϋόντων τὸ
οὔρος, ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον ἐς
τοὺς βαρβάρους, παραχρεώμενοί τε καὶ ἀτέοντες.

224 Δόρατα μὲν νυν τοῖσι πλεόνεσιν αὐτῶν τηνικαῦτα
ἤδη ἐτύγγανε κατεηγότα, οἱ δὲ τοῖσι ξίφεσι διεργάζοντο
τοὺς Πέρσας· καὶ Λεωνίδης τε ἐν τούτῳ τῷ πόνῳ πίπτει,
ἀνὴρ γενόμενος ἄριστος, καὶ ἕτεροι μετ' αὐτοῦ ὀνο-
μαστοὶ Σπαρτιητέων, τῶν ἐγὼ ὥς ἀνδρῶν ἀξίων γενο- 5
μένων ἐπυθόμην τὰ οὐνόματα· ἐπυθόμην δὲ καὶ ἀπάντων
τῶν τριηκοσίων· καὶ δὴ καὶ Περσέων πίπτουσι ἐνθαῦτα
ἄλλοι τε πολλοὶ καὶ ὀνομαστοὶ, ἐν δὲ δὴ καὶ Δαρείου
δύο παῖδες, Ἀβροκόμης τε καὶ Ὑπεράνθης, ἐκ τῆς

Ἄρτάνεω θυγατρὸς Φραταγοῦνης γεγονότες Δαρείῳ· ὁ δὲ 10
 Ἄρτάνης Δαρείου μὲν τοῦ βασιλέως ἦν ἀδελφεός,
 Ὑστάσπεος δὲ τοῦ Ἀρσάμεω παῖς· ὃς καὶ ἐκδιδοὺς τὴν
 θυγατέρα Δαρείῳ, τὸν οἶκον πάντα τὸν ἑωυτοῦ ἐπέδωκε,
 ὥς μούνου οἱ ἐούσης ταύτης τέκνου. Ἐέρξεώ τε δὴ δύο
 ἀδελφεοὶ ἐνθαῦτα πίπτουσι μαχόμενοι ὑπὲρ τοῦ νεκροῦ 15
 τοῦ Λεωνίδεω.

- 225 Περσέων τε καὶ Λακεδαιμονίων ὥθισμός ἐγένετο
 πολλός· ἐς ὃ τοῦτόν τε ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν,
 καὶ ἐτρέψαντο τοὺς ἐναντίους τετράκις. τοῦτο δὲ συν-
 εστήκεε μέχρι οὗ οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὥς δὲ
 τούτους ἤκειν ἐπύθοντο οἱ Ἕλληνες, ἐνθεῦτεν ἤδη ἐτε- 5
 ροιοῦτο τὸ νείκος· ἕς τε γὰρ τὸ στεινὸν τῆς ὁδοῦ ἀνεχώ-
 ρεον ὀπίσω, καὶ παραμειψάμενοι τὸ τεῖχος ἐλθόντες
 ἵζοντο ἐπὶ τὸν κολωνὸν πάντες ἀλέες οἱ ἄλλοι, πλὴν
 Θηβαίων· ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ ὅκου νῦν
 ὁ λίθινος λέων ἔστηκε ἐπὶ Λεωνίδῃ· ἐν τούτῳ σφέας τῷ 10
 χώρῳ ἀλεξομένους μαχαίρησι, τοῖσι αὐτῶν ἐτύγχανον
 ἔτι περιεῦσαι, καὶ χερσὶ καὶ στόμασι, κατέχωσαν οἱ
 βάρβαροι βάλλοντες, οἱ μὲν ἐξ ἐναντίας ἐπισπόμενοι
 καὶ τὸ ἔρυμα τοῦ τεύχεος συγχώσαντες, οἱ δὲ περιελ-
 θόντες πάντοθε περισταδόν. 15

- 226 Λακεδαιμονίων δὲ καὶ Θεσπιέων τοιούτων γενο-
 μένων, ὅμως λέγεται ἀνὴρ ἄριστος γε-
 Story of the Spar-
 tan Dieneceas. νέσθαι Σπαρτιότης Διηνέκης· τὸν τότε
 φασὶ εἶπαι τὸ ἔπος πρὶν ἢ συμμῖξαι σφέας τοῖσι
 Μήδοισι, πυθόμενον πρὸς τευ τῶν Τρηχινίων ὥς ἐπαὶν 5
 οἱ βάρβαροι ἀπιέωσι τὰ τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ
 πλήθεος τῶν οὔστῶν ἀποκρύπτουσι· τοσοῦτό τι πλήθος

αὐτῶν εἶναι· τὸν δὲ οὐκ ἐκπλαγέντα τούτοισι, εἰπεῖν, ἐν ἀλογίῃ ποιούμενον τὸ τῶν Μῆδων πλήθος, ὡς πάντα σφί ἀγαθὰ ὁ Τρηχίνιος ξείνος ἀγγέλλοι, εἰ ἀποκρυπτόν-
των τῶν Μῆδων τὸν ἥλιον ὑπὸ σκιῇ ἔσοιτο πρὸς αὐτοὺς ἡ μάχη, καὶ οὐκ ἐν ἡλίῳ. ταῦτα μὲν καὶ ἄλλα τοιου-
τότροπα ἔπεά φασι Διηνέεα τὸν Λακεδαιμόνιον λιπέ-
σθαι μνημόσυνα.

- 227 Μετὰ δὲ τοῦτον ἀριστεῦσαι λέγονται Λακεδαιμόνιοι δύο ἀδελφοὶ, Ἀλφεὺς τε καὶ Μάρων, Ὅρσιφάντου παῖδες. Θεσπιδίον δὲ εὐδοκίμει μάλιστα τῷ οὐνόμα ἦν Διθύραμβος Ἀρματίδew.

- 228 Θαφθεῖσι δὲ σφί αὐτοῦ ταύτῃ τῇπερ ἔπεσον, καὶ τοῖσι πρότερον τελευτήσασι ἢ ὑπὸ Λew-
The epitaphs on the Peloponnesi-
ans, the Spartans,
and Megistias the
seer.
νιδew ἀποπεμφθέντας οἴχεσθαι, ἐπιγέ-
γραπται γράμματα λέγοντα τάδε·

Μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο
ἐκ Πελοποννάσου χιλιάδες τέτορες.

5

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ Σπαρ-
τιήτῃσι ἰδίῃ·

Ὁ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

10

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι, τότε·

Μνήμα τόδε κλεωοῖο Μεγιστίω, ὃν ποτὲ Μῆδοι
Σπερχιδὸν ποταμὸν κτεῖναν ἀμειψάμενοι,
μάντιος, ὃς τότε κῆρας ἐπερχομένας σάφα εἶδώς,
οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

15

ἐπιγράμμασι μὲν νυν καὶ στηλήσιν, ἔξω ἢ τὸ τοῦ μάντιος ἐπίγραμμα, Ἀμφικτυόνες εἰσὶ σφέας οἱ ἐπικοσμήσαν-
τες· τὸ δὲ τοῦ μάντιος Μεγιστίew, Σιμωνίδης ὁ Λewπρέ-
πεός ἐστι κατὰ ξεινίην ὁ ἐπιγράψας.

ΟΥΡΑΝΙΑ.

VIII.

- 4 Τότε δὲ οὗτοι οἱ καὶ ἐπ' Ἀρτεμίσιον Ἑλλήνων
 ἀπικόμενοι, ὡς εἶδον νέας τε πολλὰς κατ-
 ἄπαικτον ἐς τὰς Ἀφέτας καὶ στρατιῆς
 ἅπαντα πλέα, ἐπεὶ αὐτοῖσι παρὰ δόξαν
 τὰ πρήγματα τῶν βαρβάρων ἀπέβαινε
 ἢ ὡς αὐτοὶ κατεδόκεον, καταρρωδήσαντες,
 δρῆσμον ἐβούλευον ἀπὸ τοῦ Ἀρτεμισίου ἔσω ἐς τὴν
 Ἑλλάδα· γνόντες δὲ σφῆας αἱ Εὐβοέες ταῦτα βουλευο-
 μένους, ἐδέοντο Εὐρυβιάδῃ προσμῆναι χρόνον ὀλίγον,
 ἔστ' ἂν αὐτοὶ τέκνα τε καὶ τοὺς οἰκέτας ὑπεκθέωνται·
 ὡς δ' οὐκ ἔπειθον, μεταβάντες τὸν Ἀθηναίων στρατηγὸν
 πείθουσι Θεμιστοκλέα ἐπὶ μισθῷ τριήκοντα ταλάντοισι,
 ἐπ' ᾧ τε καταμείναντες πρὸ τῆς Εὐβοίης ποιήσονται τὴν
 ναυμαχίην.
- 6 Οὕτω δὲ κατέμεινάν τε ἐν τῇ Εὐβοίῃ, καὶ ἐνανυμά-
 χησαν. ἐγένετο δὲ ὧδε· ἐπεὶ τε δὴ ἐς
 τὰς Ἀφέτας περὶ δειλὴν πρῶτην γινο-
 μένην ἀπῆκατο οἱ βάρβαροι, πυθόμενοι
 μὲν ἔτι καὶ πρότερον περὶ τὸ Ἀρτεμίσιον ναυλοχεύειν
 νέας Ἑλληνίδας ὀλίγας, τότε δὲ αὐτοὶ ἰδόντες, πρόθυμοι

The Greeks wish
 to retire from Ar-
 temisium, but the
 Euboeans bribe
 Themistocles to
 persuade them to
 stay.

Plan of the Per-
 sians for circum-
 venting the Greek
 fleet.

10

ἦσαν ἐπιχειρεῖν, εἰ κως ἔλοιεν αὐτάς. ἐκ μὲν δὴ τῆς ἀντίης προσπλώειν οὐκ σφι ἐδόκεε τῶνδε εἵνεκα, μή κως ἰδόντες οἱ Ἕλληνες προσπλώοντας ἐς φυγὴν ὁρμήσειαν, φεύγοντάς τε εὐφρόνη καταλάβοι· καὶ ἔμελλον δὴθθεν ἐκφεύξεσθαι, ἔδει δὲ μὴδὲ πυρφόρον, τῷ ἐκείνων λόγῳ, ἐκφυγόντα περιγενέσθαι.

7. Πρὸς ταῦτα ὧν ταδε ἐμηχανέοντο· τῶν νεῶν ἀπασιών ἀποκρίναντες διηκοσίας περιέπεμπον ἕλθων Σκυάθου, ὡς ἂν μὴ ὀφθῇσι ὑπὸ τῶν πολεμίων περιπλῶνσαι Εὐβοίαν κατὰ τε Καφηρέα καὶ περὶ Γεραιστὸν, ἐς τὸν Εὐριπον· ἵνα δὴ περιλάβοιεν, οἱ μὲν ταύτῃ ἀπικόμενοι, καὶ φράξαντες αὐτῶν τὴν ὀπίσω φέρουσιν ὁδόν, σφεῖς δὲ ἐπισπόμενοι ἐξ ἐναντίας· ταῦτα βουλευσάμενοι ἀπέπεμπον τῶν νεῶν τὰς ταχθείσας, αὐτοὶ οὐκ ἐν νόῳ ἔχοντες ταύτης τῆς ἡμέρης τοῖσι Ἕλλησι ἐπιθήσεσθαι, οὐδὲ πρότερον ἢ τὸ σύνθημά σφι ἔμελλε φανήσεσθαι παρὰ τῶν περιπλῶντων ὡς ἡκόντων. ταύτας μὲν δὴ περιέπεμπον· τῶν δὲ λοιπῶν νεῶν ἐν τῇσι Ἀφέτῃσι ἐποιεῦντο ἀριθμόν.

8. Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν ᾧ οὗτοι ἀριθμὸν ἐποιεῦντο τῶν νεῶν, ἦν γὰρ ἐν τῷ στρατοπέδῳ τοῦ τῷ Σκυλλίης Σκιωναῖος, δύτης τῶν τότε ἀνθρώπων ἀριστος· ὃς καὶ ἐν τῇ ναυηγίᾳ τῇ κατὰ τὸ Πήλιον γενομένη πολλὰ μὲν ἔσωσε τῶν χρημάτων τοῖσι Πέρσῃσι, πολλὰ δὲ καὶ αὐτὸς περιβάλετο· οὗτος ὁ Σκυλλίης ἐν νόῳ μὲν εἶχε ἄρα καὶ πρότερον αὐτομολήσειν ἐς τοὺς Ἕλληνας, ἀλλ' οὐ γὰρ οἱ παρέσχε ὡς τότε· ὅτε μὲν δὴ τῷ τρόπῳ τὸ ἐνθεῦτεν ἤδη ἀπῖκετο ἐς τοὺς Ἕλληνας, οὐκ ἔχω εἶπαι ἀτρεκέως·

News of the plan brought to the Greeks by a diver.

ΟΥΡΑΝΙΑ.

VIII.

- 4 Τότε δὲ οὗτοι οἱ καὶ ἐπ' Ἀρτεμίσιον Ἑλλήνων
The Greeks wish to retire from Artemisium, but the Euboeans bribe Themistocles to persuade them to stay. ἀπικόμενοι, ὡς εἶδον νέας τε πολλὰς κατ-
αχθείσας ἐς τὰς Ἀφέτας καὶ στρατιῆς
ἅπαντα πλέα, ἐπεὶ αὐτοῖσι παρὰ δόξαν
τὰ πρήγματα τῶν βαρβάρων ἀπέβαινε 5
ἢ ὡς αὐτοὶ κατεδόκεον, καταρρωδήσαντες,
δρησμὸν ἐβούλευον ἀπὸ τοῦ Ἀρτεμισίου ἔσω ἐς τὴν
Ἑλλάδα· γνόντες δὲ σφεας οἱ Εὐβοῆες ταῦτα βουλευο-
μένους, ἐδέοντο Εὐρυβιάδew προσμεῖναι χρόνον ὀλίγον,
ἔστ' ἂν αὐτοὶ τέκνα τε καὶ τοὺς οἰκέτας ὑπεκθέωνται· 10
ὡς δ' οὐκ ἔπειθον, μεταβάντες τὸν Ἀθηναίων στρατηγὸν
πεῖθουσι Θεμιστοκλέα ἐπὶ μισθῷ τριήκοντα ταλάντοις,
ἐπ' ᾧ τε καταμείναντες πρὸ τῆς Εὐβοίης ποιήσονται τὴν
ναυμαχίην.
- 6 Οὕτω δὴ κατέμεινάν τε ἐν τῇ Εὐβοίῃ, καὶ ἐναυμά-
Plan of the Persians for circumventing the Greek fleet. χησαν. ἐγένετο δὲ ὧδε· ἐπεὶ τε δὴ ἐς
τὰς Ἀφέτας περὶ δειλὴν πρώτην γινο-
μένην ἀπύκατο οἱ βάρβαροι, πυνθόμενοι
μὲν ἔτι καὶ πρότερον περὶ τὸ Ἀρτεμίσιον ναυλοχεῖν 5
νέας Ἑλληνίδας ὀλίγας, τότε δὲ αὐτοὶ ἰδόντες, πρόθυμοι

ἦσαν ἐπιχειρεῖν, εἴ πως ἔλοιεν αὐτάς. ἐκ μὲν δὴ τῆς ἀντίης προσπλῶειν οὐκ ὀφείκει τῶνδε εἵνεκα, μή πως ἰδόντες οἱ Ἕλληνες προσπλῶντας ἐς φυγὴν ὀρμήσειαν, φεύγοντάς τε εὐφρόνη καταλάβοι· καὶ ἔμελλον δὴθεν ἐκφεύεσθαι, ἔδει δὲ μηδὲ πυρφόρον, τῷ ἐκείνων λόγῳ, ἐκφυγόντα περιγενέσθαι.

7. Πρὸς ταῦτα ὧν τάδε ἐμηχανέοντο· τῶν νεῶν ἀπασιών ἀποκρίναντες διηκοσίας περιέπεμπον ἔξωθεν Σκιάθου, ὡς ἂν μὴ ὀφθῇσι ὑπὸ τῶν πολεμίων περιπλῶνσαι Εὐβοίαν κατὰ τε Καφηρέα καὶ περὶ Γεραιστὸν, ἐς τὸν Εὐριπον· ἵνα δὴ περιλάβοιεν, οἱ μὲν ταύτῃ ἀπικόμενοι, καὶ φράξαντες αὐτῶν τὴν ὀπίσω φέρουσιν ὁδόν, σφέες δὲ ἐπισπόμενοι ἐξ ἐναντίας· ταῦτα βουλευσάμενοι ἀπέπεμπον τῶν νεῶν τὰς ταχθείσας, αὐτοὶ οὐκ ἐν νόφ ἔχοντες ταύτης τῆς ἡμέρης τοῖσι Ἕλλησι ἐπιθήσεσθαι, οὐδὲ πρότερον ἢ τὸ σύνθημά σφι ἔμελλε φανήσεσθαι παρὰ τῶν περιπλῶντων ὡς ἡκόντων. ταύτας μὲν δὴ περιέπεμπον· τῶν δὲ λοιπῶν νεῶν ἐν τῇσι Ἀφείτῃσι ἐποιεῦντο ἀριθμόν.

8. Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν ᾧ οὗτοι ἀριθμὸν ἐποιεῦντο τῶν νεῶν, ἦν γὰρ ἐν τῷ στρατοπέδῳ τοῦ τῷ Σκυλλίης Σκιωναῖος, δύτης τῶν τότε ἀνθρώπων ἀριστος· ὃς καὶ ἐν τῇ ναυηγίᾳ τῇ κατὰ τὸ Πήλιον γενομένη πολλὰ μὲν ἔσωσε τῶν χρημάτων τοῖσι Πέρσησι, πολλὰ δὲ καὶ αὐτὸς περιεβάλετο· οὗτος ὁ Σκυλλίης ἐν νόφ μὲν εἶχε ἄρα καὶ πρότερον αὐτομολήσειν ἐς τοὺς Ἕλληνας, ἀλλ' οὐ γὰρ οἱ παρέσχε ὡς τότε· ὅτε μὲν δὴ τρόπῳ τὸ ἐνθεῦτεν ἤδη ἀπῆκετο ἐς τοὺς Ἕλληνας, οὐκ ἔχω εἰπαι ἀτρεκέως·

News of the plan brought to the Greeks by a diver.

θωμάζω δὲ εἰ τὰ λεγόμενά ἐστι ἀληθέα· λέγεται γὰρ
ὥς ἐξ Ἀφετέων δὺς ἐς τὴν θάλασσαν, οὐ πρότερον
ἀνέσχε πρὶν ἢ ἀπίκετο ἐπὶ τὸ Ἀρτεμίσιον, σταδίων
μάλιστα κη τούτους ἐς ὀγδώκοντα διὰ τῆς θαλάσσης
διεξελθών. λέγεται μὲν νυν καὶ ἄλλα ψευδέσι εἴκελα 15
περὶ τοῦ ἀνδρὸς τούτου· τὰ δὲ μετεξέτερα ἀληθέα· περὶ
μέντοι τούτου γνώμη μοι ἀποδεδέχθω, πλοῖφ μιν ἀπι-
κέσθαι ἐπὶ τὸ Ἀρτεμίσιον· ὥς δὲ ἀπίκετο, αὐτίκα ἐσή-
μνην τοῖσι στρατηγοῖσι τὴν τε ναυηγίην ὥς γένοιτο, καὶ
τὰς περιπεμφθείσας τῶν νεῶν περὶ Εὐβοίαν. 20

- 9 Τοῦτο δὲ ἀκούσαντες οἱ Ἕλληνες, λόγον σφίσι
αὐτοῖσι ἐδίδουσιν· πολλῶν δὲ λεχθέντων,
They sail out
against the Per-
sians,
ἐνίκα, τὴν ἡμέρην ἐκείνην αὐτοῦ μέιναν-
τάς τε καὶ αὐλισθέντας, μετέπειτα νύκτα
μίσσην παρέντας, πορεύεσθαι, καὶ ἀπαντᾶν τῇσι περι- 5
πλωούσῃσι τῶν νεῶν· μετὰ δὲ τοῦτο, ὥς οὐδεὶς σφι
ἐπέπλωε, δέλιην ὀψίην γινομένην τῆς ἡμέρης φυλάξαν-
τες, αὐτοὶ ἐπανεπλῶον ἐπὶ τοὺς βαρβάρους, ἀπόπειραν
αὐτῶν ποιήσασθαι βουλόμενοι τῆς τε μάχης καὶ τοῦ
διακπλόου. 20

- 10 Ὅρέοντες δὲ σφεας οἱ τε ἄλλοι στρατιῶται οἱ Ξέρξεω
καὶ οἱ στρατηγοὶ ἐπιπλῶντας νηυσὶ ὀλίγησι, πάγχυ σφι
μανίην ἐπενείκαντες, ἀνῆγον καὶ αὐτοὶ τὰς νέας ἐλπί-
σαντές σφεας εὐπετέως αἵρήσειν· οἰκότα κάρτα ἐλπί-
σαντες τὰς μὲν γε τῶν Ἑλλήνων ὀρέοντες ὀλίγας νέας, 5
τὰς δὲ ἑωυτῶν πλήθει τε πολλαπλασίας καὶ ἄμεινον
πλωούσας· καταφρονήσαντες ταῦτα, ἐκυκλοῦντο αὐτοὺς
ἐς μέσον· ὅσοι μὲν νυν τῶν Ἴώνων ἦσαν εὖνοιο τοῖσι
Ἕλλησι, ἀέκοντές τε ἐστρατεύοντο συμφορὴν τε ἐποι-

εὐντο μεγάλην, ὁρέοντες περιεχομένους αὐτοὺς καὶ ἐπι- 10
στάμενοι ὥς οὐδεὶς αὐτῶν ἀπονοστήσει· οὕτω ἀσθενέα
σφι ἐφαίνετο εἶναι τὰ τῶν Ἑλλήνων πρήγματα· ὅσοισι
δὲ καὶ ἡδομένοισι ἦν τὸ γινόμενον, ἀμιλλαν ἐποιεῦντο
ὅκως αὐτὸς ἕκαστος πρῶτος νέα Ἀττικὴν ἔλων παρὰ
βασιλέος δῶρα λάμψεται· Ἀθηναίων γὰρ αὐτοῖσι λόγος 15
ἦν πλείστος ἀνὰ τὰ στρατόπεδα.

- 11 Τοῖσι δὲ Ἑλλήσι ὡς ἐσήμηνε, πρῶτα μὲν, ἀντίπρω-
ροι τοῖσι βαρβάροις γενόμενοι ἐς τὸ
and engage, with- μέσον τὰς πρύμνας συνήγαγον· δεύτερα
out any decided result.
δὲ σημῆναντος, ἔργου εἶχοντο, ἐν ὀλίγῳ
περ ἀπολαμφθέντες καὶ κατὰ στόμα. ἐνθαῦτα τριή- 5
κοντα νέας αἰρέουσι τῶν βαρβάρων καὶ τὸν Γόργου τοῦ
Σαλαμινίων βασιλέος ἀδελφεόν, Φιλάονα τὸν Χέρσιος,
λόγιμον ἑόντα ἐν τῷ στρατοπέδῳ ἄνδρα. πρῶτος δὲ
Ἑλλήνων νέα τῶν πολεμίων εἶλε ἀνὴρ Ἀθηναῖος Λυκο-
μήδης Αἰσχρέου, καὶ τὸ ἀριστήϊον ἔλαβε οὗτος. τοὺς 10
δ' ἐν τῇ ναυμαχίᾳ ταύτῃ ἑτεραλκῶς ἀγωνιζομένους νύξ
ἐπελθοῦσα διέλυσε· οἱ μὲν δὴ Ἕλληνες ἐπὶ τὸ Ἀρτε-
μίσιον ἀπέπλων, οἱ δὲ βάρβαροι ἐς τὰς Ἀφέτας πολ-
λὸν παρὰ δόξαν ἀγωνισάμενοι. ἐν ταύτῃ τῇ ναυμαχίᾳ
Ἀντίδωρος Λήμιος, μῦνος τῶν σὺν βασιλεῖ Ἑλλήνων 15
ἑόντων, αὐτομολεῖ ἐς τοὺς Ἕλληνας· καὶ οἱ Ἀθηναῖοι
διὰ τοῦτο τὸ ἔργον ἔδοσαν αὐτῷ χώρον ἐν Σαλαμῖνι.

- 12 Ὡς δὲ εὐφρόνῃ ἐγεγόνεε, ἦν μὲν τῆς ὥρης μέσον
θέρος, ἐγένετο δὲ ὕδωρ τε ἅπλετον διὰ
Another violent storm shatters both divisions of the Persian fleet. πάσης τῆς νυκτὸς καὶ σκληραὶ βρονταὶ
ἀπὸ τοῦ Πηλίου· οἱ δὲ νεκροὶ καὶ τὰ
ναυήγια ἐξεφορέοντο ἐς τὰς Ἀφέτας, καὶ περὶ τε τὰς 5

πρώρας τῶν νεῶν εἰλέοντο καὶ ἐτάρασσον τοὺς ταρσοὺς τῶν κωπέων. οἱ δὲ στρατιῶται οἱ ταύτῃ ἀκούοντες ταῦτα ἐς φόβον κατιστάτο, ἐλπίζοντες πάγχυ ἀπολέσθαι, ἐς οὐα κακὰ ἦγον· πρὶν γὰρ ἢ καὶ ἀναπνεῦσαί σφεας ἐκ τῆς ναυηγίης καὶ τοῦ χειμῶνος τοῦ γενομένου κατὰ 10 Πήλιον, ὑπέλαβε ναυμαχίῃ καρτερή· ἐκ δὲ τῆς ναυμαχίης, ὄμβρος τε λάβρος καὶ ρεύματα ἰσχυρὰ ἐς θάλασσαν ὥρμημένα, βρονταί τε σκληραί. καὶ τούτοις μὲν τοιαύτῃ νύξ ἐγίνετο.

- 13 Τοῖσι δὲ ταχθείσι αὐτῶν περιπλώειν Εὐβοίαν ἢ αὐτῇ περ εὐῶσα νύξ πολλὸν ἦν ἐτι ἀγριωτέρῃ, τοσούτῳ ὅσῳ ἐν πελάγεϊ φερομένοις ἐπέπιπτε. καὶ τὸ τέλος σφί ἐγένετο ἄχαρι· ὥς γὰρ δὴ πλώουσι αὐτοῖσι χειμῶν τε καὶ τὸ ὕδωρ ἐπεγίνετο, εὐῶσι κατὰ τὰ Κοῖλα τῆς Εὐ- 5 βόιης, φερόμενοι τῷ πνεύματι καὶ οὐκ εἰδότες τῇ ἐφέροντο, ἐξέπιπτον πρὸς τὰς πέτρας. ἐποιετό τε πᾶν ὑπὸ τοῦ θεοῦ, ὅπως ἂν ἐξισωθῇ τῷ Ἑλληνικῷ τὸ Περσικόν, μὴδὲ πολλῷ πλέον εἴη.

Another naval engagement took place at Artemisium with no advantage to either side, but the Greeks lost so many ships that they were obliged to retire. Meanwhile the Persian land force advanced by way of Thermopylae through Phocis to Delphi.

- 40 Ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτε-

*The Greek fleet
retires to Salamis.*

μισίου, Ἀθηναίων δεσθέντων, ἐς Σαλαμίνα κατίσχει τὰς νῆας. τῶνδε δὲ εἵνεκα προσεδεήθησαν αὐτῶν σχεῖν πρὸς Σαλαμίνα Ἀθηναῖοι, ἵνα αὐτοὶ παιδᾶς τε καὶ γυναῖκας ὑπεξαγάγωνται ἐκ τῆς 5

Ἀττικῆς, πρὸς δὲ καὶ βουλευσονται τὸ ποιητέον αὐτοῖσι
 ἔσται. ἐπὶ γὰρ τοῖσι κατήκουσι πρήγμασι βουλὴν
 ἔμελλον ποιήσεσθαι, ὡς ἐψευσμένοι γνώμης· δοκέοντες
 γὰρ εὐρήσειν Πελοποννησίους πανδημεὶ ἐν τῇ Βοιωτίῃ
 ὑποκατημένους τὸν βάρβαρον, τῶν μὲν εὖρον οὐδὲν ἔδον, ¹⁰
 οἱ δὲ ἐπυνθάνοντο τὸν Ἴσθμὸν αὐτοὺς τειχέοντας, καὶ
 τὴν Πελοπόννησον περὶ πλείστου ποιευμένους περιεῖναι
 τε καὶ ταύτην ἔχοντας ἐν φυλακῇ, τὰ δὲ ἄλλα ἀπιέναι·
 ταῦτα πυνθανόμενοι, οὕτω δὴ προσεδεήθησάν σφεων
 σχεῖν πρὸς τὴν Σαλαμῖνα. ¹⁵

- 41 Οἱ μὲν δὴ ἄλλοι κατέσχον ἐς τὴν Σαλαμῖνα, Ἀθη-
 ναῖοι δὲ ἐς τὴν ἑωυτῶν· μετὰ δὲ τὴν
Desertion of
 Athens by its
 inhabitants, who
 take refuge at
 Aegina, &c. ἀπιξιν κήρυγμα ἐποιήσαντο, Ἀθηναίων
 τῇ τις δύναται σώζειν τὰ τέκνα τε καὶ
 τοὺς οἰκέτας· ἐνθαῦτα οἱ μὲν πλείστοι ἐς ⁵
 Τροιζῆνα ἀπέστευλαν, οἱ δὲ ἐς Αἴγινα, οἱ δὲ ἐς Σαλα-
 μῖνα. ἔσπευσαν δὲ ταῦτα ὑπεκθέσθαι, τῷ χρηστηρίῳ
 τε βουλόμενοι ὑπηρετεῖν καὶ δὴ καὶ τοῦδε εἵνεκα οὐκ
 ἤκιστα· λέγουσι οἱ Ἀθηναῖοι, ὅφιν μέγαν φύλακα τῆς
 ἀκροπόλιος ἐνδαιιτέεσθαι ἐν τῷ ἱρῷ· λέγουσί τε ταῦτα ¹⁰
 καὶ δὴ καὶ ὡς ἐόντι ἐπιμήνια ἐπιτελέουσι προτιθέντες·
 τὰ δ' ἐπιμήνια μελιτόεσσά ἐστι· αὕτη δ' ἡ μελιτόεσσα,
 ἐν τῷ πρόσθεν αἰεὶ χρόνῳ ἀναισιμουμένη, τότε ἦν
 ἄψαυστος· σημηγνάσης δὲ ταῦτα τῆς ἱρείης, μᾶλλον τι
 οἱ Ἀθηναῖοι καὶ προθυμότερον ἐξέλιπον τὴν πόλιν, ὡς ¹⁵
 καὶ τῆς θεοῦ ἀπολελοιπυῖης τὴν ἀκρόπολιν· ὡς δὲ σφι
 πάντα ὑπεξέκειτο, ἔπλων ἐς τὸ στρατόπεδον.

Xerxes advanced through Boeotia to Athens, which he found almost deserted; after a short siege the citadel was taken and burnt.

56 Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὥς σφί ἐξαγγέλθη ὥς

The majority of the allies wish to retire to the Isthmus of Corinth. ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀπίκοντο ὥστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἔς τε τὰς νῆας ἐσέπιπτον, 5 καὶ ἰστία αἰείροντο ὥς ἀποθουσόμενοι· τοῖσί τε ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ ναυμαχεῖν· νύξ τε ἐγένετο, καὶ οἳ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς νῆας.

57 Ἐνθαῦτα δὴ Θεμιστοκλέα ἀπικόμενον ἐπὶ τὴν νῆα

Themistophanes tries to get Themistocles to prevent this retreat.

εἶρετο Μνησίφιλος, ἀνὴρ Ἀθηναῖος, ὃς τί σφί εἶη βεβουλευμένον; πυθόμενος δὲ πρὸς αὐτοῦ ὥς εἶη δεδογμένον ἀνάγειν τὰς νῆας πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοποννήσου 5 ναυμαχεῖν, εἶπε· “οὔτοι ἄρα ἦν ἀπαίρωσι τὰς νῆας ἀπὸ Σαλαμῖνος, περὶ οὐδεμιῆς ἔτι πατρίδος ναυμαχήσεις· κατὰ γὰρ πόλις ἕκαστοι τρέψονται· καὶ οὔτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος, ὥστε οὐ μὴ διασκεδασθῆναι τὴν στρατιήν· 10 ἀπολέεται τε ἡ Ἑλλὰς ἀβουλήῃσι· ἀλλ' εἰ τις ἐστὶ μηχανή, ἴθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, ἣν κως δύνῃ ἀναγνώσαι Εὐρυβιάδεα μεταβουλεύσασθαι, ὥστε αὐτοῦ μενέειν.”

58 Κάρτα δὴ τῷ Θεμιστοκλεῖ ἤρесе ἡ ὑπόθηκη· καὶ

Themistocles induces Eurybiades to call a council, at which he is rebuked for his importunity.

οὐδὲν πρὸς ταῦτα ἀμειψάμενος, ἥτε ἐπὶ τὴν νῆα τὴν Εὐρυβιάδew· ἀπικόμενος δὲ ἔφη θέλειν οἱ κοινόν τι πρῆγμα συμμίξαι· ὁ δ' αὐτὸν ἐς τὴν νῆα ἐκέλευε 5 ἐσβάντα λέγειν εἴ τι θέλει· ἐνθαῦτα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει κείνά· τε πάντα τὰ ἤκουσε Μνησιφίλου, ἑωυτοῦ ποιούμενος, καὶ ἄλλα πολλὰ προστιθείς· ἐς δ' ἀνέγνωσε χρητίζων ἐκ τε τῆς νηὸς ἐκβῆναι συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον. 10

- 59 Ὃς δὲ ἄρα συνελέχθησαν, πρὶν ἢ τὸν Εὐρυβιάδεα προθεῖναι τὸν λόγον τῶν εἵνεκα συνήγαγε τοὺς στρατηγούς, πολὺς ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι, οἷα κάρτα δεόμενος· λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγὸς Ἀδείμαντος ὁ Ὠκύτου εἶπε· “ὦ Θεμιστοκλέες, 5 ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι ῥαπίζονται.” ὁ δὲ ἀπολυόμενος ἔφη· “οἱ δὲ γε ἐγκαταλειπόμενοι οὐ στεφανεύνται.”

Themistocles at length, by threatening to withdraw the whole Athenian fleet, and by a strong personal appeal to Eurybiades, persuaded him to remain and give the Persians battle.

- 64 Οὕτω μὲν οἱ περὶ Σαλαμίνα ἔπεσι ἀκροβολισάμενοι, ἐπεὶ τε Εὐρυβιάδῃ ἔδοξε, αὐτοῦ παρεσκευάζοντο ὡς ναυμαχῆσοντες· ἡμέρῃ τε ἐγένετο, καὶ ἅμα τῷ ἡλίῳ ἀνιόντι σεισμὸς ἐγένετο ἐν τε τῇ γῇ καὶ τῇ θαλάσσῃ· ἔδοξε δὲ σφί 5 εὐξασθαι τοῖσι θεοῖσι, καὶ ἐπικαλέσασθαι τοὺς Αἰακίδας συμμάχους· ὡς δὲ σφί ἔδοξε, καὶ ἐποίουν ταῦτα· εὐξά-

The Greeks send to Aegina for the images of the Aecidae.

μενοι γὰρ πᾶσι τοῖσι θεοῖσι, αὐτόθεν μὲν ἐκ Σαλαμῖνος Αἰαντά τε καὶ Τελαμῶνα ἐπεκαλέοντο· ἐπὶ δὲ Αἰακὸν καὶ τοὺς ἄλλους Αἰακίδας νῆα ἀπέστελλον ἐς Αἴγινα. 10

- 71 Τῶν δὲ βαρβάρων ὁ πεζὸς ὑπὸ τὴν παρεούσαν
 νύκτα ἐπορεύετο ἐπὶ τὴν Πελοπόννησον·
 The Peloponne-
 sians fortify the
 Isthmus. καίτοι τὰ δυνατὰ πάντα ἐμεμηχάνητο,
 ὅπως κατ' ἤπειρον μὴ ἐσβάλοιεν οἱ βάρ-
 भारοι. ὥς γὰρ ἐπύθοντο τάχιστα Πελοποννήσιοι τοὺς 5
 ἀμφὶ Λεωνίδα ἐν Θερμοπύλῃσι τετελευτηκέναι, συν-
 δραμόντες ἐκ τῶν πολλῶν ἐς τὸν Ἴσθμὸν ἔζοντο· καί
 σφι ἐπὶ στρατηγὸς Κλεόμβροτος ὁ Ἀναξανδρίδew,
 Λεωνίδew δὲ ἀδελφεός· ἰζόμενοι δὲ ἐν τῷ Ἴσθμῳ καὶ
 συγχώσαντες τὴν Σκιρωνίδα ὁδόν, μετὰ τοῦτο, ὥς σφι 10
 ἔδοξε βουλευομένοισι, οἰκοδόμεον διὰ τοῦ Ἴσθμοῦ τεί-
 χος· αἶτε δὲ ἐουσέων μυριαδέων πολλέων καὶ παντὸς
 ἀνδρὸς ἐργαζομένου, ἦνετο τὸ ἔργον· καὶ γὰρ λίθοι, καὶ
 πλίνθοι, καὶ ξύλα, καὶ φορμοὶ ψάμμου πλήρεις ἐσεφο-
 ρέοντο· καὶ ἑλίννον οὐδέκα χρόνον οἱ βοηθήσαντες 15
 ἐργαζόμενοι, οὔτε νυκτὸς οὔτε ἡμέρης.

- 74 Οἱ μὲν δὴ ἐν τῷ Ἴσθμῳ τοιούτῳ πόνῳ συνέστασαν,
 αἶτε περὶ τοῦ παντὸς ἤδη δρόμον θέοντες,
 Fresh dispute
 among the allies
 as to the policy
 of retreating or
 fighting at Sala-
 mis. καὶ τῇσι νηυσὶ οὐκ ἐλπίζοντες ἐλλάμ-
 ψεσθαι· οἱ δὲ ἐν Σαλαμῖνι ὁμῶς ταῦτα
 πυνθανόμενοι ἀρρώδεον, οὐκ οὕτω περὶ 5
 σφίσι αὐτοῖσι δειμαίνοντες ὥς περὶ τῇ Πελοποννήσῳ·
 ἕως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστάς σιγῇ λόγον
 ἐποιέετο, θῶμα ποιούμενοι τὴν Εὐρυβιάδew ἀβουλίην,
 τέλος δὲ ἐξερράγη ἐς τὸ μέσον σύλλογός τε δὴ ἐγένετο,
 καὶ πολλὰ ἐλέγετο περὶ τῶν αὐτῶν, οἱ μὲν ὥς ἐς τὴν 10

Πελοπόννησον χρεὸν εἶη ἀποπλῶειν, καὶ περὶ ἐκείνης κινδυνεύειν, μηδὲ πρὸ χώρης δοριαλώτου μένοντας μάχεσθαι· Ἀθηναῖοι δὲ, καὶ Αἰγινῆται, καὶ Μεγαρέες, αὐτοῦ μένοντας ἀμύνασθαι.

- 75 Ἐνθαῦτα Θεμιστοκλῆς, ὡς ἐσσοῦτο τῇ γνώμῃ ὑπὸ
Stratagem of Themistocles who sends a secret message to Xerxes. τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου· ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα πλοῖψ, ἐντειλάμενος τὰ λέγειν χρεόν· τῷ οὖνομα μὲν ἦν Σίς 5 κιννος· οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλέος παίδων· τὸν δὲ ὑστερον τούτων τῶν πρηγμάτων Θεμιστοκλῆς Θεσπιά τε ἐποίησε, ὡς ἐπεδέκοντο οἱ Θεσπιέες πολήτας, καὶ χρήμασι ὄλβιον· ὃς τότε πλοῖψ ἀπικόμενος, ἔλεγε πρὸς τοὺς στρατηγούς τῶν βαρβάρων τάδε· 10
 “ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάβρη τῶν ἄλλων Ἑλλήνων (τυγχάνει γὰρ φρονέων τὰ βασιλέος, καὶ βουλόμενος μᾶλλον τὰ ὑμέτερα κατύπερθε γίνεσθαι ἢ τὰ τῶν Ἑλλήνων πρήγματα), φράσοντα ὅτι οἱ Ἕλληνες 15 δρῆσμον βουλευόνται καταρρωδηκότες· καὶ νῦν παρέχει κάλλιστον ὑμέας ἔργον ἀπάντων ἐξεργάσασθαι, ἣν μὴ περιῖδητε διαδράντας αὐτούς· οὔτε γὰρ ἀλλήλοισι ὁμοφρονέουσι, οὔτ’ ἐτι ἀντιστήσονται ὑμῖν, πρὸς ἐωυτούς τε σφέας ὤψεσθε ναυμαχέοντας τοὺς τὰ ὑμέτερα φρονέοντας καὶ τοὺς μῆ.” 20

- 76 Ὁ μὲν ταῦτά σφι σημῖνας, ἐκποδὼν ἀπαλλάσσετο·
The Persians accordingly block up both openings to the bay of Salamis and occupy Psittaleia. τοῖσι δὲ ὡς πιστὰ ἐγίνετο τὰ ἀγγελθέντα, τοῦτο μὲν ἐς τὴν νησίδα τὴν Ψυττάλειαν, μεταξύ Σαλαμῖνός τε κειμένην καὶ τῆς ἠπείρου, πολλοὺς τῶν Περσέων ἀπεβε- 3

βάσαντο· τοῦτο δὲ ἐπειδὴ ἐγίνοντο μέσαι νύκτες, ἀνήγον
 μὲν τὸ ἀπ' ἐσπέρης κέρας κυκλούμενοι πρὸς τὴν Σαλα-
 μῖνα· ἀνήγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ τὴν Κυνό-
 σουραν τεταγμένοι, κατεῖχόν τε μέχρι Μουνυχίης πάντα
 τὸν πορθμὸν τῆσι νηυσί· τῶνδε δὲ εἵνεκεν ἀνήγον τὰς 10
 νῆας, ἵνα δὴ τοῖσι Ἑλλήσι μὴδὲ φυγέειν ἐξῆ, ἀλλ' ἀπο-
 λαμφθέντες ἐν τῇ Σαλαμῖνι, δοῖεν τίσιν τῶν ἐπ' Ἀρτε-
 μισίῃ ἀγωνισμάτων· ἐς δὲ τὴν νησίδα τὴν Ψυττάλειαν
 καλεομένην ἀπεβίβαζον τῶν Περσέων, τῶνδε εἵνεκεν,
 ὥς ἐπεὰν γένηται ναυμαχίη, ἐνθαῦτα μάλιστα ἐξοισο- 15
 μένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων (ἐν γὰρ δὴ πόρῃ
 τῆς ναυμαχίης τῆς μελλούσης ἔσεσθαι ἔκειτο ἡ νῆσος),
 ἵνα τοὺς μὲν περιποιῶσι, τοὺς δὲ διαφθείρῳσι· ἐποίησαν
 δὲ σιγῇ ταῦτα, ὥς μὴ πυνθανοίατο οἱ ἐναντίοι. οἱ μὲν
 δὴ ταῦτα τῆς νυκτὸς, οὐδὲν ἀποκοιμηθέντες, παραρ- 20
 τέοντο.

*The Greeks meanwhile discovered that their retreat was cut
 off, so as soon as day dawned they put to sea.*

84 Ἀναγομένοισι δὲ σφι αὐτίκα ἐπεκίετο οἱ βάρβαροι·

*Commencement
 of the battle in
 the bay of Sala-
 mis.*

οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμνῃν
 ἀνεκρούοντο καὶ ὤκελλον τὰς νῆας, Ἀμει-
 νίης δὲ Παλληνεὺς, ἀνὴρ Ἀθηναῖος, ἐξα-
 ναχθεὶς νηὶ ἐμβάλλει· συμπλακείσης δὲ τῆς νηὸς καὶ 5
 οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ ἄλλοι Ἀμεινίῃ
 βοθηέοντες συνέμισγον· Ἀθηναῖοι μὲν οὕτω λέγουσι
 τῆς ναυμαχίης γενέσθαι τὴν ἀρχήν, Αἰγινῆται δὲ τὴν
 κατὰ τοὺς Αἰακίδας ἀποδημήσασαν ἐς Αἶγιναν, ταύτην
 εἶναι τὴν ἄρξασαν· λέγεται δὲ καὶ τάδε, ὥς φάσμα σφι 10

γυναικὸς ἐφάνη· φανείσαν δὲ διακελεύσασθαι ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον, ὀνειδίσασαν πρότερον τάδε· “ὦ δαιμόνιοι, μέχρι κόσου ἔτι πρύμνην ἀνακρούεσθε;”

- 86 Περὶ μὲν νυν τούτους οὕτω εἶχε· τὸ δὲ πλῆθος τῶν νηῶν ἐν τῇ Σαλαμῖνι ἐκεραϊζετο, αἱ μὲν ὑπὸ Ἀθηναίων διαφθειρόμεναι αἱ δὲ ὑπὸ Αἰγινητέων· αἱ γὰρ τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων κατὰ τάξιν, τῶν δὲ βαρβάρων 5 οὐ τεταγμένων ἔτι, οὔτε σὺν νόῳ ποιεόντων οὐδὲν, ἔμελλε τοιοῦτό σφι συνοίσεσθαι οἷον περ ἀπέβη· καίτοι ἦσαν γε [καὶ ἐγένοντο] ταύτην τὴν ἡμέρην μακρῷ ἁμείνονες αὐτοὶ ἑωυτῶν [ἢ πρὸς Εὐβοίῃ], πᾶς τις προθυμώμενος καὶ δειμαίνων Ξέρξην ἐδόκεε τε ἕκαστος ἑωυτὸν θεῇ- 10 σεσθαι βασιλείᾳ.

- 87 Κατὰ μὲν δὴ τοὺς ἄλλους, οὐκ ἔχω μετεξετέρους εἰπεῖν ἀτρεκέως, ὥς ἕκαστοι τῶν βαρ-
Exploit of Queen Artemisia, βάρων ἢ τῶν Ἑλλήνων ἡγωνίζοντο· κατὰ δὲ Ἀρτεμισίην τάδε ἐγένετο, ἀπ’ ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλεῖ· ἐπειδὴ γὰρ ἐς θόρυβον πολλὸν ἀπί- 5 κετο τὰ βασιλέως πρήγματα, ἐν τούτῳ τῷ καιρῷ ἡ νηὺς ἡ Ἀρτεμισίης ἐδιώκετο ὑπὸ νηὸς Ἀττικῆς· καὶ ἡ, οὐκ ἔχουσα διαφυγεῖν· ἔμπροσθε γὰρ αὐτῆς ἦσαν ἄλλαι νῆες φίλῃαι ἡ δὲ αὐτῆς πρὸς τῶν πολεμίων μάλιστα ἐτύγχανε εἶδουσα· ἔδοξέ οἱ τότε ποιῆσαι, τὸ καὶ συνήνεκε 10 ποιησάσῃ· διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς, φέρουσα ἐνέβαλε νηὶ φιλίῃ, ἀνδρῶν τε Καλυνδέων καὶ αὐτοῦ ἐπιπλέοντος τοῦ Καλυνδέων βασιλέως Δαμασιθύμου· εἰ μὲν καὶ τι νεῖκος πρὸς αὐτὸν ἐγεγόνεε ἔτι περὶ Ἑλλήσ-

ποντον ἰόντων, οὐ μέντοι ἔγωγε ἔχω εἰπεῖν, εἴτε ἐκ 15
 προνοίης αὐτὰ ἐποίησε, εἴτε συνεκύρῃσεν ἡ τῶν Καλυν-
 δέων κατὰ τύχην παραπεσοῦσα νηὺς· ὥς δὲ ἐνέβαλέ τε
 καὶ κατέδυσε, εὐτυχίῃ χρησαμένη, διπλᾶ ἰωντὴν ἀγαθὰ
 ἐργάσατο· ὃ τε γὰρ τῆς Ἀττικῆς νηὸς τριήραρχος ὥς
 εἶδέ μιν ἐμβάλλουσαν νηὶ ἀνδρῶν βαρβάρων, νομίσας 20
 τὴν νῆα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι, ἣ αὐτο-
 μόλειεν ἐκ τῶν βαρβάρων καὶ αὐτοῖσι ἀμύνειν, ἀποστρέ-
 ψας πρὸς ἄλλας ἐτράπετο.

- 88 Τούτο μὲν τοιοῦτο αὐτῇ συνήνεικε γενέσθαι, διαφν-
 at which Xerxes γέειν τε καὶ μὴ ἀπολέσθαι· τοῦτο δὲ,
 is greatly pleased. συνέβη ὥστε κακὸν ἐργασαμένην, ἀπὸ
 τούτων αὐτὴν μάλιστα εὐδοκιμῆσαι παρὰ Ξέρῃ· λέ-
 γεται γὰρ βασιλέα θηγόμενον μαθεῖν τὴν νῆα ἐμβα- 5
 λούσαν· καὶ δὴ τίνα εἶπαι τῶν παρεόντων· “δέσποτα,
 ὁρᾷς Ἀρτεμισίην, ὥς εὖ ἀγωνίζεται καὶ νῆα τῶν πολε-
 μίων κατέδυσε;” καὶ τὸν ἐπείρεσθαι, εἰ ἀληθῆως ἐστὶ
 Ἀρτεμισίης τὸ ἔργον; καὶ τοὺς φάναι σαφέως τὸ
 ἐπίσημον τῆς νηὸς ἐπισταμένους· τὴν δὲ διαφθαρεῖσαν 10
 ἡπιστάεσθαι εἶναι πολεμίνην· τὰ τε γὰρ ἄλλα, ὥς εἴρηται,
 αὐτῇ συνήνεικε ἐς εὐτυχίην γενόμενα, καὶ τὸ τῶν ἐκ τῆς
 Καλυνδικῆς νηὸς μηδένα ἀποσωθέντα κατήγορον γενέ-
 σθαι· Ξέρῃν δὲ εἶπαι λέγεται πρὸς τὰ φραζόμενα·
 “οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες· αἱ δὲ γυναῖκες 15
 ἄνδρες.” ταῦτα μὲν Ξέρῃν φασὶ εἶπαι.

- 89 Ἐν δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγός
 Immense loss of the Persians in this battle, as compared with that of the Greeks. Ἀριαβίγνης ὁ Δαρειῖον, Ξέρῃω ἐὼν ἀδελ-
 φεὺς, ἀπὸ δὲ ἄλλοι πολλοί τε καὶ ὄνο-
 μαστοὶ Περσέων καὶ Μηδῶν, καὶ τῶν

ἄλλων συμμάχων· ὀλίγοι δέ τινες καὶ Ἑλλήνων· ἄτε 5
 γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ νῆες διεφθείροντο, καὶ
 μὴ ἐν χειρῶν νόμῳ ἀπολλύμενοι, ἐς τὴν Σαλαμίνα
 διένεον· τῶν δὲ βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ
 διεφθάρησαν, νέειν οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶται
 ἐς φυγὴν ἐτράποντο, ἐνθαῦτα αἱ πλείους διεφθείροντο· 10
 οἱ γὰρ ὀπισθε τεταγμένοι, ἐς τὸ πρόσθε τῇσι νηυσὶ
 παριέναι πειρώμενοι, ὡς ἀποδεξόμενοι τι καὶ αὐτοὶ ἔργον
 βασιλεῖ, τῇσι σφετέρῃσι νηυσὶ φευγούσῃσι περιέπιπτον.

- 97 Ξέρξης δὲ ὡς ἔμαθε τὸ γεγονὸς πάθος, δέισας μὴ
 τις τῶν Ἰώνων ὑποθῆται τοῖσι Ἑλλήσι,
 ἢ αὐτοὶ νοήσωσι, πλέειν ἐς τὸν Ἑλλή-
 σποντον λύσοντες τὰς γεφύρας, καὶ ἀπο-
 λαμφθεὶς ἐν τῇ Εὐρώπῃ ἀπολέσθαι κιν- 5
 δυνεύσει, δρῆσμον ἐβούλενε· θέλων δὲ μὴ ἐπίδηλος
 εἶναι οὐδέ τοῖσι Ἑλλήσι μήτε τοῖσι ἑωυτοῦ, ἐς τὴν
 Σαλαμίνα χῶμα ἐπειράτο διαχοῦν· γαυλοῦς τε Φοι-
 κητοῦς συνέδεε, ἵνα ἀντί τε σχεδὴς ἔωσι καὶ τείχεος·
 ἀρτέετό τε ἐς πόλεμον, ὡς ναυμαχίην ἄλλην ποιησό- 10
 μενος. ὁρέοντες δὲ μιν πάντες οἱ ἄλλοι ταῦτα πρήσ-
 σοντα, εὖ ἐπιστέατο ὡς ἐκ παντὸς νόου παρεσκεύασται
 μένων πολεμήσειν. Μαρδόνιον δ' οὐδὲν τούτων ἐλάν-
 θανε, ὡς μάλιστα ἔμπειρον ἔοντα τῆς ἐκείνου διανοίης.

- 98 Ταῦτά τε ἅμα Ξέρξης ἐποίεε, καὶ ἔπεμπε ἐς Πέρσας
 ἀγγελέοντα τὴν παρεούσάν σφι συμφο-
 ρήν. τούτων δὲ τῶν ἀγγέλων ἔστι οὐδὲν
 ὃ τι θάσσον παραγίνεται θνητὸν ἔον·
 οὕτω τοῖσι Πέρσῃσι ἐξεύρηται τοῦτο. 5
 λέγουσι γὰρ, ὡς ὅσων ἂν ἡ ἡμερέων ἡ πᾶσα ὁδός,

Xerxes prepares
 for instant flight,
 but carefully con-
 ceals his inten-
 tion.

He sends a mes-
 sage home: de-
 scription of these
 Persian messen-
 gers.

τοσοῦτοι ἵπποι τε καὶ ἄνδρες διεστᾶσι, κατὰ ἡμερησίην
 ὁδὸν ἐκάστην ἵππος τε καὶ ἀνὴρ τεταγμένος· τοὺς οὔτε
 νιφετὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ ἐέργει μὴ οὐ
 κατανύσαι τὸν προκείμενον ἐνωτῷ δρόμον τὴν ταχίστην. 10
 ὁ μὲν δὴ πρῶτος δραμῶν παραδιδόι τὰ ἐντεταλμένα τῷ
 δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ· τὸ δὲ ἐνθεῦτεν ἦδη
 κατὰ ἄλλον διεξέρχεται παραδιδόμενα, κατὰπερ Ἑλλήσι
 ἢ λαμπαδηφορίῃ, τὴν τῷ Ἑφαιστῷ ἐπιτελέουσι. τοῦτο
 τὸ δράμημα τῶν ἵππων καλέουσι Πέρσαι ἀγγαρήϊον. 15

- 99 Ἡ μὲν δὴ πρώτη ἐς Σοῦσα ἀγγελίῃ ἀπικομένη, ὥς
 ἔχοι Ἀθήνας Ξέρξης, ἔτερψε οὕτω δὴ τι
 Dismay of the Persians at Susa on receiving the news. Περσέων τοὺς ὑπολειφθέντας, ὥς τὰς τε
 ὁδοὺς μυρσίῃ πάσας ἐστόρεσαν καὶ ἐθυ-
 μίων θυμῆματα, καὶ αὐτοὶ ἦσαν ἐν θυσίῃσι τε καὶ 5
 εὐπαθίῃσι· ἡ δὲ δευτέρῃ σφί ἀγγελίῃ ἐπεξελθοῦσα
 συνέχεε οὕτω, ὥστε τοὺς κιθῶνας κατερρήξαντο πάντες,
 βοῇ τε καὶ οἰμωγῇ ἐχρέωντο ἀπλέτῳ, Μαρδόνιον ἐν
 αἰτίῃ τιθέντες. οὐκ οὕτω δὲ περὶ τῶν νηῶν ἀχθόμενοι
 ταῦτα οἱ Πέρσαι ἐποίουν, ὥς περὶ αὐτῷ Ξέρξῃ δειμαίνον- 10
 τες. καὶ περὶ Πέρσας μὲν ἦν ταῦτα τὸν πάντα μεταξὺ
 χρόνον γενόμενον, μέχρι οὗ Ξέρξης αὐτὸς σφεας ἀπι-
 κόμενος ἔπαυσε.

NOTES.

BOOK VII.

1. 2. *παρὰ*—Radical meaning, 'beside': with the genitive, 'from beside'; ἀγγελίῃ ἤκει παρὰ βασιλῆος, viii. 140: with the dative, 'rest beside', 'with'; δυνάμενος παρ' αὐτῷ μέγιστον, ch. 5: παρὰ βασιλεῖ εὐδοκίμησε, viii. 87: with accusative (1) 'to beside', 'to', as here, (2) motion 'alongside', παρέπλεε παρὰ τὰς πύρας, ch. 100: of time, 'throughout', παρὰ τὴν ζώνην, ch. 46, (3) 'contrary to', see note on viii. 4, (4) 'compared with', from the idea of putting things 'alongside'.

4. *κεχαραγμένον*—Lit. 'pointed', 'made sharp', and so here 'exasperated'. Another meaning of the word is 'to scratch', 'furrow', and so 'to engrave' (from which idea comes the English 'character', the stamp or impress a man bears), compare the word γράφω (Engl. 'grave') which in Homer means only to scratch or scrape and so afterwards comes to mean to 'write', and the Latin *exarare*.

ib. τὴν ἐσβολήν—'their attack.' Cf. ch. 41, ἐπὶ τοῖσι δόρασι, 'on their spears': ch. 218, ἔδυντο τὰ δπλα: and the French 'il a les yeux noirs'.

6. *δαινότερα ἐποίησε*—Lat. *molestius, aegrius ferre*: ποιῆσθαι is generally used, cf. ch. 138, οὐκ ἐν ὁμοίῳ ἐποίηευντο: ch. 218 end, οὐδένα λόγον ἐπαίευντο.

ib. *ῥηματο*—ῥημᾶσθαι in Herod. means (1) to set oneself in motion, to start: ὁ στρατὸς ἐκ τῶν Σαρδίων ῥηματο, ch. 37: ῥηματο περὶ λύχων ἀφὰς, ch. 215: so ῥημώμενος ἐκ is used of a general 'making a place his headquarters'. (2) With an infinitive, 'to purpose': νησιωτίδας ῥηματο ποιέειν, ch. 22: and generally, 'to be eager', as here, and in ch. 19, ῥημημένῳ ἔτρεγγε στρατηλάτῃ. The root is AR, to set in motion,

disturb, which takes the forms (1) *ap*, in *ἀρῶ*, *arare*: (2) *ep*, in *ἐρέσσω*: (3) *op*, in *ὀρίω*, *orior* and *ὀρμάω*.

9. *ἐπιτάσσειν*—The ancient Persian system of government closely resembled that of modern Turkey. The monarch was represented in the outlying provinces by viceroys (satraps, pashas), appointed by, and accountable to him alone. These satraps were bound to furnish the king with a fixed annual tribute drawn from the people, but it rested with the king to settle what the amount should be; thus we find Darius here increasing it. The satraps were themselves paid by taxes imposed on their subjects, and were kept from extortion and cruelty by their responsibility to the king. Of course it was the king's interest to keep these powerful servants faithful, and so they were generally members of the royal family of Persia, or connected by marriage with it.

ib. *νέας*—Notice the difference between *νέας* and *πλοῖα*.

11. *Ἀσίῃ*—The term 'Asia' (*ἄσις*, mud) was applied (1) to a small town in Lydia, (2) to the region round it, (3) in an extended sense, to what is now called Asia Minor, (4) to the whole eastern continent. The Roman province of Asia included Mysia, Lydia, Caria and Phrygia: in this sense the term is used in Acts xix. 10, 'all they which dwell in Asia': v. 81, 'certain of the chief of Asia': and in xx. 4, 18.

4. 1. *ἀποδέξας*—'After appointing' (*ἀποδεικνυμι*), cf. ch. 154, *ἀπεδέχθη εἶναι ἱππαρχος*: in ch. 17, 'to point out', *ἐλπίζων Ξέρξεα ἀποδέξειν λέγοντα οὐδέν*: in ch. 139 'to make a display of', *ἀποδεξάμενος ἔργα μέγαρα*: cf. viii. 89.

2. *ἀλλὰ γὰρ*—'But indeed', cf. ch. 143. *γὰρ* must not always be translated 'for': notice particularly (1) *γὰρ* introducing a story: *λέγουσι γὰρ ὡς...*, viii. 98: (2) *γὰρ*=(in position) English 'since': *ταῦτα γὰρ ἐδόκει...ἀπαλλάσσειν*, ch. 142: *ἀλλ' αὐτῷ γὰρ ἐφαίνοντο γελοῖα ποιέειν...μετεπέμψατο*, ch. 209: (3) *γὰρ*='yes', in replies to questions: *ἐσθλὸν γὰρ με κατοικτεῖραι*, ch. 46: (4) *γὰρ* strengthened by *καί*, 'for indeed': *καὶ προεπεποίητο γὰρ προεξέδρη*, ch. 44.

ib. *μετὰ ταῦτα*—The order is *τῷ ὑστέρῳ ἐτεῖ μετὰ ταῦτα*.

4. *συνήγακε*—Ionic aorist of *συνφέρω* (Attic *συνήγαγε*) 'it happened'.

5. *τὰ πάντα*—'In all': *πάντα τὰ ἔτη* would have meant 'all the 36 years': thus *ἐπρίετο τὰ πάντα ἐξ ἑτάρα* is, 'he

bought six measures in all'; *ἐπρίπτο πάντα τὰ ἑξ μέτρα*, 'he bought all the six measures'.

5. 3. *ἐποιέρο*—Middle voice, 'was causing to be made', cf. ch. 100, *ἀπογραφόμενος*, 'having them written down': *θέμενος ὄνομα*, ch. 56, 'giving thyself the name'.

7. *ἔχερο*—Imperfect, 'kept harping on': *ἐχομαι* with genitive is literally 'to take (part) of', 'to cling to', see note on ch. 40.

8. *οἰκός*—Learn at once to distinguish this from *οἶκος*, 'a house'.

9. *μὴ οὐ*—After the preceding negative¹ (*οὐκ οἰκός*), *μὴ οὐ* taken together forms a single strong negative: so *οὐ μὴ* in viii. 57, *οὐ δύνησεται... ὥστε οὐ μὴ διασκεδασθῆναι*.

ἰδ. *ἐποίησαν*—Not 'have done', but 'did': never translate an aorist by 'have', as if it were a perfect.

13. *τις*—The Greek idiom puts this indefinitely, 'that any man'; we should say, 'that all men may...'.
ἰδ. *φυλάσσεται*—Middle voice again, 'may guard himself', i.e. 'be on his guard'.

14. *οἱ*—'To him', i.e. 'this speech of his': cf. *ἄνδρα οἱ ἐπιστάτα* 'standing over him', ch. 12: *οἱ* is also used as dative of the agent after passive verbs, cf. *δεδογμένων οἱ τούτων*, ch. 12.

15. *ποιέσκero*—'Used always to make': cf. *μετεκβαίνεσκε*, ch. 41: *φεύγεσcon*, ch. 211.

17. *ἀρετήν*—Refers of course to the excellence of the soil.

ἰδ. *βασιλῆϊ*—'The Great King': *βασιλεὺς* without the article both in Herod. and Thuc. means *the King*, the Great King of Persia.

ἰδ. *ἐκτήσθαι*—Perfect infinitive of *κτάομαι* 'I get'; *ἐκτημαι* 'I have got', i.e. 'I possess'. Mardonius looked forward to being satrap of Greece, and so painted it in its brightest colours to Xerxes, to induce him to undertake the invasion.

12. 2. *τε...καί*—See note on ch. 23: notice the imperfections.

3. *νυκτὶ βουλὴν διδοῖς*—Either (1) 'taking counsel with himself (sc. *ἑαυτῷ*) by night', or (2) 'entrusting counsel to the night': the former seems preferable.

¹ Goodwin, *Greek Moods and Tenses*, § 95. 2.

4. οὐ πρῆγμα εἶναι οἱ—'That it was not expedient (lit. business, duty) for him': cf. εὐρισκέ οἱ πρῆγμα εἶναι ἐλαύνειν, I. 79.

5. δεδογμένον οἱ—'Had been decided by him'; lit. 'seemed good to him'.

8. μερδ—is separated from βουλευεαι by the figure called *emesis* (τέμνω 'I cut'), cf. ἀνδ τε ἔδραμον, ch. 218: ἀπὸ μὲν ἔθανε ὁ στρατηγός, VIII. 89.

1b. δῆ—'Really': δῆ always emphasises the sentence or word with which it is joined, cf. above, καὶ δῆ εἶδε, 'and verily he saw': πολλῷ δῆ μέγιστος, 'quite by far the greatest', ch. 20: also in questions, τί δῆ ἐθέλεις, ch. 56, 'why, pray, dost thou wish?': ironically or sarcastically, like δῆθεν, cf. ὡς δῆ κηδόμενος αὐτοῦ, 'as though you really cared for him' ch. 17: ὡς δῆ εὐπετέως κατεργασόμενοι, 'as though, forsooth, they would easily finish it off', ch. 211.

10. προείπας—See note on πρήξας, ch. 38.

1b. ὦν—Ionic for οὖν, 'therefore', to be carefully distinguished from ὦν, participle of εἰμι 'I am'.

11. πάρα—For πάρεστι, when thus accentuated: disyllabic prepositions following the word they govern also throw the accent back, while the monosyllabic prepositions (ἐκ, ἐς), which have no accent, take one when thus situated. With πάρα (=πάρεστι) cf. ἐνι (ἐνεστι), μέτα, ἐπι.

12. τῆς ἡμέρης—Genitive of time, corresponding to the Latin ablative (*die, interdiu*), see note on VIII. 7.

13. 4. τοὺς—Just as in English, 'having summoned those (=those whom) he formerly...'; we need not say that the relative is 'omitted' in such cases as these, and that here τοὺς = ἐκείνους οὓς, the fact being that the demonstrative is quite sufficient to express clearly the author's meaning.

6. φρενῶν—The order is οὐ κω ἀνῆκα ἐς τὰ πρῶτα ἐμεινωτοῦ φρενῶν, 'to the full growth of my mind'.

8. ἀκούσαντι—With the genitive, simply 'heard', not 'listened to': compare Acts ix. 7, ἀκούοντες τῆς φωνῆς (E.V. 'hearing the voice') with xxii. 9, τὴν φωνὴν οὐκ ἤκουσαν ('heard not', i.e. understood not, 'the voice').

11. συγγνώς—'Acknowledging my error': for the usual meaning of συγγνώσκω and the other compounds, see note on VIII. 57.

12. *ὡς μεταδεδογμένον*—‘Trouble not yourselves, seeing that I have changed my plan, so as not to ...’. For the force of *μετά*, cf. *μετά δὴ βουλευεαι*, ch. 12: *μεταβολή, μεταγινώσκω, μεταστρέφειν*, ch. 211, ‘to wheel about’.

14. 4. *δῆ*—Note on ch. 12.

ιδ. *φαίναται*—*φαίνομαι ὦν*, ‘I evidently am’: *φαίνομαι εἶναι*, ‘I appear to be’: so here, ‘thou evidently didst reject’, ‘didst show thyself to reject’: cf. *στενωτέρῃ ἐφαινετο εἶδουσα*, ch. 175, ‘it evidently was narrower’: but, *τῇ φαίνεται εἶναι ἀληθές*, ch. 139, ‘in the way it appears to be true’: *κάρτα ἀπιστα ἐφαινετο εἶναι*, ch. 209.

8. *ἀνασχέσων*—‘That these things will happen (lit. arise) to thee from them’, i.e. from the *ἔκτα*.

15. 1. *περιδούς*—‘Very frightened’: for this intensive use of *περί*, like the Latin *per*, *perjucundus*, *perpulcher*, &c., cf. *περιχαρής*, *περικαλλής*, *περιθύμως ἔχειν*, *περιεργάζεσθαι* (to overdo a thing), *περιημεκτεῖν* (to be deeply moved), all in Hdt.

3. *ἐπὶ Ἀράβανον*—*ἐπὶ* with accusative denotes ‘motion towards’ (1) ‘to fetch’, as here; cf. *πέμπειν ἐπὶ γῆς αἰτησών*, ch. 131: (2) ‘against’, *ἐπὶ τοὺς πολεμικούς*: (3) adverbially, *ἐπ’ ἀμφοτέρω*, ch. 139, ‘in both ways’, i.e. ‘looking to both sides’.

ιδ. *καλέοντα*—Future tense, ‘to call him’.

8. *οὐκων*—=*οὐκουν*, ‘therefore...not’, while *οὐκοῦν*=simply ‘therefore’.

14. *ὁμοίως...ἐντελλόμενον*—‘Laying the same commands on you as on me’.

15. *ἄν γινόμενα*—Translate as if the Greek were *ὅτι ὥδε ἄν γίνοντο*¹: cf. note on *χρησθῆναι ἄν*, ch. 143.

17. 1. *ἐλπίζων*—‘Hoping to show Xerxes that he spoke to no purpose’: with *οὐδὲν λέγειν*, ‘to speak foolishly’, cf. *λέγειν τι*, ‘to say something’ (worth hearing), and in Lat. *nil agis*, ‘you are trying in vain’.

6. *ἐφοίτα*—‘Appeared again and again’, cf. *ἐπιφοιτῶν δνειρον*, ch. 15. *φοιτῶ* (perhaps connected with *οἶτος*, *οἶμος* a path) is used of any recurrent motion, thus in ch. 22, *διάδοχοι δ’ ἐφοίτων*, ‘they used to come and go by relays’: *οἶτος πολλός*

¹ Goodwin, § 41.

ἐφότα, ch. 23, 'was imported': also of the taxes 'coming in', τὰ λατὼν Ἀλεξάνδρῳ ἡμέρης ἐκάστης ἐφότα, v. 17: οἱ φοιτῶντες in Plato = 'the schoolboys'.

8. ὥς δὲ—'As though really'; note on ch. 12.

10. ἀποτρέπων—'For trying to turn aside (present tense) what (τὸ) must needs (χρεόν, sc. ἐστὶ) happen': cf. viii. 75, τὰ λέγειν χρεόν ἐντειλάμενοι.

18. 3. καὶ δὲ—'And he': cf. καὶ οἱ, viii. 56: καὶ ἡ, viii. 87. The relative (or referring) pronoun was originally the same as the demonstrative (or pointing out) pronoun, because, when one wanted to refer to something absent, the simplest plan was to use the form which pointed it out when present. So in English, 'that' is both relative and demonstrative, e.g. 'it was not that that persuaded me'.

4. ἀμβώσας—For ἀναβώσας: cf. ἐπεβώθειν (= ἐπεβοήθειν), viii. 14: βωθήσαντες, viii. 72: ἐβώσθη (= ἐβοδίσθη), viii. 124.

8. πεσόντα ἐπὶ—'Overthrown (lit. fallen) by': cf. ἀπέθανε ὑπὸ Ἀθηάδω, ch. 218, 'was killed by A.': τὸν μέλλοντά σφί θάνατον ἔσσεσθαι ἐκ τῶν περιόντων, ch. 223.

ib. ἔων—Imperfect of εἶω: to be distinguished from ἐὼν, participle of εἰμί.

ib. τὰ πάντα—Adverbial accusative, 'in everything', lit. 'as to everything', see note on ch. 60.

10. Κέρου—Cyrus, king of Persia, father of Cambyses, was defeated and slain by Tomyris, queen of the Massagetae, B.C. 529: he was the Cyrus who (Ezra i. 1, 2) permitted the Jews to return to Jerusalem and rebuild the temple.

11. στόλον ὥς ἐπρήξε—'Remembering the expedition, how it fared', i.e. 'remembering how the expedition fared': like οἶδά σε τίς εἰ, 'I know who you are': cf. τὴν ὠφελίην οὐ δύναμαι πυνθέσθαι ἥτις ἂν ἦν, ch. 139, 'I cannot understand what would have been the use': ἀκηκόε τούτῳ ἡγήμονας ὥς εἴσαν, ch. 208: ἐσήμνηε τὴν ναυηγίην ὥς γένοιτο, viii. 8.

18. ἀτρεμίζοντα—'If you kept quiet', one of the poetical words, of which Herodotus is very fond.

18. ἐκ τοῦ θεοῦ—'By the god', an Ionic usage of ἐκ: cf. ἐπέσταλτο ἐξ Ἐπιδάτω, ch. 223: τὰ ἐξ ἐκείνου διδόμενα, viii. 114. Notice too the usages (2) 'instead of', ἐξ αἰθρίης...ἐπέτεσε χειμῶν, vii. 188: like Sophocles' τυφλὸς ἐκ δεδορκότος: (3) 'after', ἐκ τῆς ναυμαχίης, viii. 12.

20. *ὅπως τῶν σῶν*—‘That none of your things (i.e. that nothing on your part) may be wanting’.

24. *ἐφαίνετο*—‘Showed himself’: see note on ch. 14.

22. 1. *τοῦτο μὲν*—‘First of all’, usually (but not here) answered by *τοῦτο δέ*, ‘next’.

ib. *προσπτασάντων*—‘Had come to grief’, lit. ‘stumbled’: cf. ch. 210, *καί περ μεγάλως προσπταλοντες*. *τῶν πρώτων* refers of course to the previous expedition of Mardonius in 495 against the Athenians and Eretrians, who had helped the Ionians in their revolt against the Persians and had burnt Sardis (v. 99, vii. 1).

2. *προετοιμάζετο ἐς*—‘Preparations were being made with regard to’.

3. *μάλιστα*—‘For about three years before’: for *μάλιστα* thus used with numerals, cf. *σταδίους μάλιστα κη τούτους ἐς ὀγδώκοντα*, viii. 8: *ἐς ἀγορῆς κού μάλιστα πληθώρην* (‘just about full market time’), vii. 223.

5. *ὥρμεον*—Distinguish *ὥρμεον* (*ὀρμέω*) from *ὀρμειόμενοι* (*ὀρμάω*).

6. *ὕπὸ μαστίγων*—We are reminded of the Egyptian taskmasters in Exodus; cf. chaps. 56 and 223, where the Persians are whipped on by their officers to the battle.

23. 2. *κατὰ Σάνην*—*κατὰ* with accusative: general idea, ‘down towards’. Uses in Hdt. (1) motion ‘over’ or ‘along’: *διαβάντες κατὰ Βόσπορον*, vii. 20, cf. vii. 55: *διέφθειρε κατ’ ὁδόν*, viii. 115, ‘along the way’: (2) of place where or on which: *κατ’ ἡπειρον ἐσβαλεῖν*, viii. 71: *κατὰ μὲν τὴν θάλασσαν ἐσσώμενος*, viii. 130: (3) over against: *κατὰ Σάνην πόλιν*, vii. 23: (4) distributively: *κατὰ τάξεις καὶ κατὰ ἔθνεα*, vii. 212: *κατὰ πόλιν*, vii. 139: *ἐξελέγετο κατ’ ὀλίγους*, viii. 113: (5) purpose ‘towards which’: *ἀποδημεῖν κατὰ τοὺς Ἀλακίδας*, viii. 84: *κατὰ ἄλλον διεξέρχεται*, viii. 98: (6) in relation to: *κατὰ μὲν δὴ τοὺς ἄλλους*, ‘with regard to the others’: *κατὰ δὴ Ἀρτεμισίην*, viii. 87: (7) ‘according to’: *κατὰ τὰ λεγόμενα*, vii. 20: ‘answering to’, note on vii. 142: (8) with substantives, equalling an adverb: *κατὰ τάχος*, viii. 115: *κατ’ ἡσυχίην*: *κατὰ τὸ ὀρθόν*, &c. This preposition is a great favourite with Hdt., and is used by him in a great variety of ways; in composition with verbs it is exceedingly common, e.g. *καταφρονέω*, *κατανύτω*, *καταρρωδέω*, &c.

ib. *Σάνην πόλιν*—In the preceding chapter it was called

πόλις Ἑλλάς, i.e. a Greek colony, as distinguished from a town inhabited by the native Thracians. Thucydides (s.c. 471—401) iv. 109 tells us it was colonised by the Andrians, πόλεις δὲ ἔχει Σάδην μὲν Ἀνδρίων ἀποικίαν παρ' αὐτὴν τὴν διώρυγα, a passage which forms a good commentary on κατὰ Σάδην πόλις here.

4. ἡ διώρυξ—Traces of this canal are still to be found in a series of ponds extending across the greater part of the isthmus. The work was not really difficult, the distance across being only 2500 yards, and the ground easy. Juvenal (A.D. 25—105?) disbelieves the whole story: '*creditur olim velificatus Athos et quidquid Graecia mendax audet in historia*,' Sat. x. 173—5.

5. αἰεὶ—'From time to time'; cf. Aeschylus (s.c. 525—456) Prom. 973, θῶπτε τὸν κρατοῦντ' αἰεὶ, 'flatter the ruler who-ever he be'.

11. ὅτε...ποιευνμένων—'For since they made the width (lit. the measure) the same'.

12. ἔμελλε—'Was about to', or, as we say, 'was sure to': cf. ἔμελλον δὴθεν ἐκφεύξεσθαι, viii. 6, 'they were of course quite sure to escape'.

15. ἐπίβαλλε—'Fell to their lot'.

16. διπλήσιον ἢ—'Twice as wide as was necessary', lit. 'double than': ἢ is thus used generally after the comparatives πλεον, μάλλον, but, cf. a curious use in viii. 4, αὐτοῖσι παρὰ δόξαν τὰ πρήγματα ἀπέβαινε ἢ ὥς αὐτοὶ κατεδόκεον, 'contrary to what they were supposing'.

18. συνήγον—'Kept bringing the sides together.'

ib. τε...καί—The Greek idiom expresses by two co-ordinate sentences, i.e. two independent statements of fact ('and...and'), what the English expresses by a subordinate sentence, i.e. one which in grammatical construction depends on something preceding: 'as soon as it reached the bottom, the work was found equal'. For other examples, see note on viii. 64.

19. τοῖσι ἄλλοις—i.e. 'to that of the rest': cf. πυραμίδα ἀπελπετο ἐλάσσω τοῦ πατρὸς, 'he left behind him a pyramid less than (that of) his father', ii. 134; κόμαι χαρίτεσσιν ὁμοίαι, 'hair equal to (that of) the Graces', Hom. Il. xvii. 51¹.

¹ See Farrar, Greek Syntax, p. 195.

24. 1. *συμβαλλόμενον*—‘Considering it’, or, as we say, ‘putting things together’.

4. *παρεὼν*—An accusative absolute, ‘it being possible’, so *ἔξην, δέον, &c.*, cf. *ὡς ὦν μεταδεδογμένον*, ch. 13.

8. *καὶ τὸ ἐρυγμα*—The *καὶ* will be omitted, in ‘translating into English’.

33. 1. *ἐν τούτῳ*—sc. *χρόνῳ*, ‘meanwhile’.

2. *ἔστι δὲ τῆς*—‘Now there is on the Hellespontine Chersonese’.

34. 2. *ἡγεύοντων*—Understand a nominative out of *τοῖσι*, ‘they were making the bridge, to whom...’: cf. ch. 39, *ἐκέλευε τοῖσι προσετέτακτο*, i.e. *ἐκέλευε τοῖσι*: ch. 215, *ἔπεμπε...τῶν ἐστρατήγεε* *Ἰθάκης*, i.e. *ἐκέλευε τῶν*.

4. *ἔπεδον στάδιοι*—The stadium is about 200 yards. As a matter of fact, the width is about $1\frac{1}{2}$ miles.

35. 5. *ἐπικέσθαι*—‘Inflict upon’; *καθικνέομαι* is used in a similar way in Sophocles (B.C. 495—406) Oed. Tyr. 809, *κάρα διπλοῖς κέντροισί μου καθίκετο*.

6. *ἤδη δὲ ἤκουσα*—‘I even heard’, cf. ch. 55, end. Juvenal too, Sat. x. 182, regards this only as a report: ‘*Ipsum compedibus qui vinxerat Ennosigaeum. Mitius id sane, quod non et stigmatē dignum credidit*’; and says the scourging was inflicted on the winds, ‘*In Corum atque Eurum solitus saevire flagellis*’, l. 180.

9. *ἀνδράθαλα*—Aeschylus too, who had fought at Marathon (B.C. 490) was struck by the great King’s impiety: Persae 750, *δοῖς Ἑλλήσποντον ἱερὸν, δοῦλον ὡς, δεσμώμασιν ἡλπισε σχῆσειν*.

13. *κατὰ δίκην ἔρα*—‘Rightly, as it seems’: cf. *Κύπρις οὐκ ἔρ’ ἦν θεός*, ‘Cypris then, it appears, was no goddess after all’.

16. *ἐπιστρέψων*—Participle perfect of *ἐφίστημι*, ‘who pre-
sided over’.

37. 8. *ἀρμημένῳ οἱ*—A dative ‘absolute’, i.e. free from the ordinary rules of grammar: cf. *κελεύσασσι δὲ νηυσὶ καθελο-
μεν ἴστια*, Hom. Od. ix. 149, closely resembling the dative ‘*commodi*’.

id. *ἐκλινὼν*—A ‘total eclipse’ of the sun is said to have been first foretold by Thales, B.C. 636—546, but there seems little doubt that the Chaldeans had advanced much further in astronomy long before that time.

11. ἐπιμᾶλις—'An object of anxiety'.

12. τοὺς μάγους—These astrologers or diviners were always an important part of an eastern king's retinue, e.g. of Pharaoh's (Exod. vii. 11), Nebuchadnezzar's (Dan. ii. 2), Belshazzar's (Dan. v. 7): cf. the 'medicine-man' of central Africa.

ib. τὸ θεῖον—'What the vision meant to foreshadow': for θεῖον, cf. 'quid sibi statuæ equestres volunt?' 'what do the statues mean?' Cicero (B.C. 106—48) Verr. II. 2. 61.

38. 4. χρήσας ἄν τι τεῦ—There is a difficulty here which the commentators do not notice: most of them, taking ἄν with βουλομένην, construe 'I would greatly (χρήσας, lit. 'wishing') desire to obtain something from thee (τυχεῖν τι τεῦ). But can a Doric form like τεῦ be used in Hdt.=σοῦ? τεῦ (circumflex) only occurs in Ionic=τινος (interrogative), e.g. τεῦ ἐνδεής ἄν; v. 106, while σεῦ and σέο are the ordinary variations for σοῦ. If it were not for the following χρητῶν (l. 7), one would like to read χρήσαις (optat. of χράω, I grant)...τοῦ, 'wouldst thou grant something which...?' and this would make the taking of ἄν more satisfactory. Otherwise we might simply alter τεῦ into σεῦ, keeping χρήσας, or for τι τεῦ substitute τευ, from τις indefinite, 'something'.

7. πᾶν μᾶλλον δοκέων—'Thinking that he would want anything (lit. everything) rather than what he did'. For πᾶν, cf. ch. 143, οὐκ ἔφη πᾶν ὁρθῶς τοὺς χρησμολόγους συμβάλλεσθαι, 'said that the interpreters did not explain it right at all': and for the converse, τις translated by English 'all', cf. ch. 5, note, τις ὑστερον φυλάσσειται.

11. καταλαμβάνει—Impersonally, 'the lot takes', 'it befalls'.

13. μοι—Not, 'one of my children', making μοι the 'ethical' dative (so called, because the action causes a certain feeling or ἥθος), but probably after παρὰ λυσον, and inserted between τῶν and παίδων out of the regular order, cf. ch. 143, ἥ δὲ τῶν τις Ἀθηναίων ἀνήρ.

16. ἄμα—For σάμα, the rough breathing taking the place of s, cf. ἱς τις, ἐκπύς soccer, ἔδος sedes, ἐπομαι sequor. From the same root are ὁμοῦ (together), ὁμαλός (level, even), Latin simul, similis, German zusammen (together), and English same.

ib. πρῶτας—The aorist is emphatic, 'after accomplishing': cf. ch. 5, ἐργασαμένους πολλὰ κακὰ, 'after inflicting many losses': ch. 12, προετράς ἀλίζω Πέρσας, 'after first bidding...':

ch. 206, ἐμελλον ὀρτάσασθαι, 'they intended, after finishing the feast...': VIII. 88, κακὸν ἐργασαμένην.

ib. νοστήσεις—The root of the word is *nas*, 'to go in and out', whence come *ναίω* [= *na(σ)ω*], 'to go in and out of a place', i.e. to live there, and *νίσσομαι*.

40. 4. ἀναμίξ—Herodotus does not mean that the contingents furnished by the different tribes were mixed up together, but that there was no interval left between them.

5. ὑπερημίσεις—ἡμισὺς, 'half', Latin *semis*, is probably also connected with *σάμα*, from the idea of the two halves of a thing lying together.

6. διαλείπτο—'An interval had been left'.

8. ἀπολελεγμένοι—λέγω originally means to 'lay in order', and so to 'count', 'reckon', and hence to 'recount', 'tell'. Our English 'tell' had originally a similar idea of 'numbering', cf. Milton, L'Allegro, 'Every shepherd tells his tale', i.e. counts over his sheep: Exod. v. 8, 'the tale of the bricks which they did make'.

10. ἰσολ—ἰσρός seems to come from a root meaning 'strong', 'mighty', and so 'perfect', 'unblemished', 'holy', e.g. we have in Homer ἰσρός ἰχθὺς, 'a mighty fish', ἰσρός δίφρος, 'a splendid chariot', ἰσρὸν μένος Ἀλκινόοιο, 'the mighty power of Alcinous', so too ἰσρὸν κύμα, ἰσρός θυβρός, in the tragic poets.

11. ὥς κάλλιστα—The phrase is of course a shortened one for οὕτως κεκοσμημένοι ὥς κάλλιστα δύνατον ἦν, so too the Latin *quam* with the superlative (*quam optime*) is to be explained by a preceding *tam*.

12. ἐπὶ τοῦδε—καλεῖσθαι ἐπὶ τινος is 'to be called after any one', cf. Herod. iv. 184, ἐπὶ τούτου τοῦ οὐρεος (Atlas) οἱ ἀνθρώποι ἐπώνυμοι ἐγένοντο· καλέονται γὰρ δὴ Ἀτλαντες.

15. ἄρμα Διὸς—This triumphal car seems to have been a favourite eastern symbol for the resistless onward movement of the powers of nature. Perhaps the well-known Indian car of Juggernaut originally conveyed the same idea. These changeless influences were personified in the supreme god, the Persian Ormuzd, to whom the Greeks gave the name of Zeus, identifying, as they always did, similar gods of the nations with their own. Naturally therefore Herodotus, writing for Greeks, would call this Persian god Zeus. The car further seems to have symbolized the visible presence of the supreme

god on earth, just as to the Israelites in the wilderness the tabernacle denoted the constant abiding-place of Jehovah. The white horses seem to suggest a possible connection with the worship of the Sun (Mithra), which we find Xerxes worshipping, *εἶχετο πρὸς τὸν ἥλιον*, ch. 54.

16. λευκοί—White was supposed to be the colour that denoted the best horses. Cf. Virg. Aen. xii. 84, *equos...qui candore nives antecirent*: Pindar (B.C. 522—442) Pyth. i. 66, *λευκοπῶλων Τυνδαριδᾶν*, of whom Macaulay says (Battle of Lake Regillus), 'White as snow their armour was; their steeds were white as snow'. For farming purposes and hard work, however, Virgil ranks the colour very low, *color deterrimus albis*, Georg. iii. 82.

17. *ἐπερο*—*ἐπομαι* and the Latin *sequor* are from the same root; a similar interchange of π and qu is found in *πέρτε* (Aeol. *πέμπε*) *quinaque*, *πίσυπες* (Aeol. for *τέσσαρες*) *quatuor*, *ἵππος equus*.

ib. *ἐχόμενος*—Literally, 'holding of the bridle', a participial genitive, cf. ch. 5, *τοιούτου λόγου εἶχετο*: viii. 11, *ἐργου εἶχοντο*, 'were pressing on (lit. keeping hold of) the work'.

20. *ἐνλόχος*—This post was always filled by a youth of noble birth; the Otanes here mentioned was probably connected with the Achaemenidae, the royal family of Persia.

41. 1. *μετεκβαίνεσκε*—For the form, see note on ch. 5, and cf. ch. 100, *μετεκβάς ἐκ τοῦ ἄρματος ἐς νέα Σιδωνίην*.

2. *ὅπως μιν λόγος ἀλπέοι*—'Whenever the reason (or, as we say, the wish) took him', i.e. whenever the idea occurred to him. The phrase has generally a different meaning, thus *ὁ λόγος ἀλπεῖ με* is, 'reason convinces me', 'it stands to reason that'. For the optative (*ἀλπέοι*) after *ὅπως*, denoting indefinite frequency ('as often as'), see viii. 115, *ὅκου πορευόμενοι γινώδατο*.

ib. *λόγος*—This word occurs, in these chapters, with the following meanings: (1) a talking, story, cf. viii. 74, *σιγῇ λόγον ἐποιέετο*, 'kept up a talking': viii. 58, *λόγος τῶν εἰνεκα*, 'story of the reasons'; (2) talk which one causes, reputation, cf. ch. 5, *ἵνα λόγος σε ἔχῃ ἀγαθός*, 'that thou mayest have a good repute': ch. 211, *ἐμάχοντο ἀξίως λόγου*, 'fought in a manner worthy of their reputation': so viii. 10, *Ἀθηναίων λόγος ἦν πλείστος*, and compare ch. 218, *οὐδένα λόγον ἐποιεῖντο*, 'made no account of'; (3) rank, order: ch. 222, *ἐν ὁμήρων λόγῳ*, 'in the rank of hostages'; (4) reason, as here, *ὅπως μιν λόγος*

αίρεσι: cf. viii. 5, *ἠπιστάτο εἰλθεῖν ἐπὶ τῷ λόγῳ τούτῳ τὰ χρήματα*, 'thought that the money came for this purpose'.

3. *δρῦμαζαν*—A 'litter', Latin *lectica*, the modern 'araba', fitted up with cushions and an awning to keep off the sun, generally used for carrying women.

5. *κατὰ νόμον*—'According to custom'. *νόμος* (from *νέμω*, to assign, distribute) means what is dealt out to all, i.e. law, and what is law to all becomes custom. With a different accent, *νομός* means the ground assigned to each man, pasture. Derivatives are *νομίζω*, to make a custom, acknowledge, and so to think; *νόμισμα*, the 'acknowledged' coinage, current coin, Latin *numus*, cf. *numerus*; *νέμεσις*, divine indignation, wrath that is 'due'; *νομὸς*, a shepherd; *νωμάω*, to assign, the verb keeping only to the original sense of the root.

8. *μόριοι*—The so-called *ἀθάνατοι* or Immortals.

10. *συνεκληῖον*—For the Attic *συνέκλειον*. The termination *-ήιος*, *-ηία*, *-ήιον*=the Attic *-είος*, *-εία*, *-είον*, cf. *ἀληθινή*, *στρατιή*, *ἀριστιή*, *μαντή*, &c.

18. *μήλα*—Probably lemons or oranges. *μήλον* signifies any tree fruit, thus *μήλον Ἀρμενιακόν* is the *malum praecox*, our a-pricoek or apricot (L. and S.).

43. 1. *δς*—sc. *ἐστὶ*.

2. *ἐπεὶ τε*—'When', 'as soon as'. With many pronouns and adverbs, *τε* has quite a different sense to its usual meaning, 'and', and is not translated at all, while the word with which it is joined has a *relative* force. In Homer it is often untranslatable, cf. *ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει*, Il. ix. 598: *ισχίον ἐνθα τε μηρὸς ἰσχύϊ ἐστροφεται*, 'just where the joint...', Il. v. 305: so *ἴνα τε*, *ὥσει τε*, &c., and so *ἐπει τε* here. Cf. ch. 100, *τὰς νέας ἀναγαγόντες ὅσον τε τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ*, 'launching the ships as far as four plethra from the beach'. When the demonstrative pronoun (perhaps the only one in Homer) became developed into the relative (note on ch. 18), the *τε* was dropped in most cases in Attic: for a few instances of exceptions to this rule, where *τε* was kept, see note on *ἐπ' ᾧ τε*, viii. 4.

3. *ἐπέλιπε*—In the dry season these rivers are reduced to a very small stream, and probably the trampling of so large an army would break up the ground and make the river a marsh from which it would be impossible to procure

drinkable water. Juvenal (Sat. x. 176) is incredulous: *Credimus altos defectisse amnes epotaque flumina Medo prandente.*

5. κτήνισι—κτήνος, properly a 'possession', from κτάναι, 'I get', is almost always specialised to mean 'cattle', because in early times, when there were hardly any manufactured goods, live stock were the most important part of a man's property.

6. Πέργαμον—The Pergamum (connected with πέργος, German -burg, our Edin-burgh, Tewkes-bury) was properly the citadel of Troy, as the Acropolis was of Athens, but in poetry it was often used to denote the whole city.

9. ἑξέταυτο—i.e. propitiatory libations, the heroes being regarded as vengeful powers, whom it was necessary to appease by offerings.

44. 2. καὶ γὰρ—See note on ch. 4.

8. Φοίνικες—We have already had (chs. 23, 24) instances of the ingenuity of this people. From the earliest times they were experienced navigators, and had set up their factories for the manufacture of the dye from the purple shell (*Murex trunculus*) in many parts of Hellas. They had also colonised Carthage, Spain, both on the Mediterranean and Atlantic, and even ventured as far north as Cornwall, attracted by the valuable tin mines.

45. 1. ᾤρα—Attic ὥρα, imperfect of ὥρω.

2. δκράς—From δγνυμι, i.e. what *breaks* the force of the waves, compare ῥηγμῖς (shore) from ῥήγνυμι.

46. 1. μαθὼν—'Having noticed': cf. ch. 188, δοῖσι ἀξάνομενον ἔμαθον τὸν ἀνεμὸν, 'as many as noticed...': ch. 208, τὸ πλῆθος ἐμάνθανε, 'was taking note of their number': cf. viii. 88. The word in its developed meaning (to notice and so to learn) closely resembles πυνθάνομαι, to ask and so to hear. The root is *man* or *men*, to measure, from which are derived *μήνη* the moon, the *measurer* of time, *μήν* a month, Lat. *mensis*, the thing *measured*, *manus*, a hand, *μέτρον*, &c., *mens*, the mind, the *measurer* of thought, *moneo*, *μάντις*, *μέμνηται*, 'I think backwards', i.e. 'remember', *Minerva*, the goddess of thoughtful handicraft. With the special sense which 'mathematics', literally, the *learnings*, bears in English, compare the Greek ποιητής, literally, 'a maker', and our 'undertaker'.

4. ὥς πολλὰ...ἐργάσασθαι—'How entirely different (lit. separated) from one another were the things thou didst'.

7. γάρ—See note on ch. 4.

ib. ἐσῆλθε...κατοικτεῖραι—'The thought entered me (lit. it entered me) to think in pity'.

8. εἰ—Whether the derivation of the Greek *ei* and Latin *si* (old *sei*) is at all similar to that of the English 'if' (=give), is uncertain. Here it is taken with the following γε, meaning *ἐπει*, 'since', Lat. *siquidem*. Cf. ch. 226, *ei ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον*, 'since, if the Medes hid the sun'. Notice too *ei* after *θανυμάζω* (= 'whether'), cf. viii. 8, *θανυμάζω εἰ ἔστι ἀληθές* (a usage said to be owing to Greek politeness and unwillingness to say anything downright), and the phrases *εἰ πως* (viii. 6), *ἢν πως* (viii. 5), 'if by any means', i.e. 'in hopes that'.

10. τούτου—After *οικτρότερα*.

ib. *παρὰ τὴν ζόην*—Latin '*inter vitam*', 'along the course of life'.

13. τῷ οὐ παραστήσεται—'To whom it will not occur', cf. Soph. O. T. 911, *δόξα μοι παρεστάθῃ ναὸς ἰκέσθαι*, 'the idea entered my head...'.
 15. *καὶ βραχὺν ἔντα*—'Even though it is short': for *καὶ* see note on ch. 55.

19. γεύσας—γεύω, I give a taste, γεύομαι, I give myself a taste, i.e. I taste. The emphasis is on γλυκὺν, which is shown by its being put first, 'sweet as is the taste that...'.
 ib. φθονερὸς—For the idea cf. ch. 10 § 5, *φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν*, 'God loves to prune all excesses': and i. 32, *ἐπιστάμενόν με τὸ θεῖον πᾶν ἐὼν φθονερὸν τε καὶ παραχῶδες*. Herodotus is strongly imbued with the idea of this 'invidia', or grudging of happiness, on the part of the gods.

ib. ἐπίσκεται ἐὼν—Like *φαίνεται ἐὼν*, 'is proved to be.'

54. 1. ταύτην...ἡμέρην—Accusative of time during which, 'for this day', not 'on this day', which would be *ταύτῃ τῇ ἡμέρᾳ*: cf. viii. 71, *ἐλίνυσαν οὐδένα χρόνον*, 'they never rested': viii. 86, *ἦσαν ταύτῃ τῇ ἡμέρᾳ*, 'during this day they were': viii. 99, *τὸν πάντα μεταξὺ χρόνον γενόμενον*. Also of space along which: viii. 113, *ἐξέλαυνον τὴν αὐτὴν ὁδὸν*, 'they marched out the same way'. Both usages come from the radical idea of the accusative, motion along or to a given end.

5. σπορνόντες—A common part of Eastern worship, see S. Matt. xxi. 8.

7. εὔχεται—The Persians worshipped the sun under the name Mithra (cf. the name Mithradates, 'given to the sun'). They also worshipped fire, as the best symbol of their divinity: they had no temples or shrines, but only altars on open mountain-tops. It has been a question whether this Magism or fire-worship was the original religion of the Persians, or whether it was introduced amongst them from abroad. It seems probable that the Medes, the near neighbours of Persia, received it from the Scythians, many tribes of whom in early times were scattered all over Western Asia. When the Medes were conquered by the Persians, Magism received a severe blow, but made a last effort under the Pseudo-Smerdis, who was slain by Darius. Magism then, since it could not conquer Persia, had to be content with undermining and blending with the old Persian religion, which was a belief in two contending principles of good and evil, personified under the names of Ormuzd, the supreme god, and Ahriman, the chief of the powers of evil.

8. παύσαι—Xerxes said 'ἡ με παύσει', and in the reported speech the verb is kept in the same mood, to make the story more vivid, instead of being changed, as it would be in Latin. Cf. ch. 213, ἀποτόντος δὲ βασιλέως ὃ τι χρήσεται τῷ παρέοντι πρήγματι, where he said ἀπορῶ ὃ τι χρῆσομαι.

10. ἐτίβαλε—It was usual to propitiate the *invidia* of the gods by throwing away something very precious, cf. the story of Polycrates of Samos, who, when prospering in everything, by the advice of Amasis, king of Egypt, went out some way to sea, and threw overboard his signet-ring. But some days afterwards a fisherman made Polycrates a present of a fine fish, in which, when it was opened, the ring was found; Amasis accordingly ἔμαθε ὅτι οὐκ ἐβ τελευτήσῃν μέλλει Πολυκράτης, εὐτυχίων τὰ πάντα, and put an end to his alliance with him, Herod. III. 41—8.

13. ἀνατιθεῖς—The participle is the emphatic word, and we must change the construction in English, translating, 'if he dedicated it to the sun when he...'. For similar emphatic participles cf. ch. 190, ὃ μὲν τὰλλα οὐκ εὐτυχέων...πλούσιος ἐγένετο, 'he was not favoured with good luck in other things, though he became (or, when he became) rich': VIII. 99, οὐκ οὕτω δὲ περὶ τῶν νεῶν ἀχθόμενοι...ἐπολεῦν, 'they did this not so much because they were grieved about the ships'.

55. 1. κατὰ—'By way of', note on ch. 23.

4. ὑποζύγια—'Those under the yoke' (ζύγον, Lat. *jugum*). The yoke, of course, is what 'joins' (ζεύγνυμι, *jungo*), two animals together. The root is *jug*, pronounced *yug*, from which come *con-jug*, a husband or wife, *jus* (soup, i.e. a mixture) Greek ζυμός, *jugerum* an acre, *juxta* near, i.e. joined to.

5. θηράπηται—Equals *θηράτορες*, abstract for concrete, so *servitium* often for *servi*. Cf. Tacitus (A.D. 58—120?) Hist. I. 9, *Flaccum, ne quieto quidem milite regimen*.

6. μετὰ τοῦτους—'Next to these,' not 'with these,' which would be μετὰ τούτων. Cf. ch. 139, 'Ἀθηναῖοι... βασιλέα μετὰ γε θεῶν ἀνωσάμενοι,' 'who, next to the gods, drove off the Great King'.

10. μετὰ δὲ—'And afterwards,' cf. just below ἐπὶ δὲ, 'and next,' so πρὸς δὲ, VIII. 40, and μετὰ δὲ, ἐπὶ δὲ, ἐν δὲ, all in VIII. 113.

12. ἐπὶ τοῦτοις—'Next to these,' see note on ch. 132.

13. ἀνήγοντο—ἀνάγεσθαι (lit. to lead oneself up) is the regular word for 'to set sail,' to launch on the *high* seas, as we say: κατέγεσθαι, for 'to put into harbour,' to come *down* to land.

ib. ἐς τὴν—sc. γῆν or ἀκτὴν.

ib. καὶ ὅσταν—'Quite last.' καὶ, like δὲ (note on ch. 12), emphasises the word with which it is joined, cf. ch. 46, καὶ βραχὺν ὄντα, 'even though it is short': ch. 141, ἔστ' ἂν καὶ τελευτήσωμεν, 'until we actually die'.

56. 1. Εὐρώπη—The word *Europa* means 'darkness' or 'the west'; it is the same root as *Erebus*, and *Arab*, the latter being so called because he lived in the westernmost part of Asia. The Phoenicians, Greeks, and others, spoke of 'the West' as we speak now of 'the East,' thus to the Greeks Italy was 'Hesperia'. The fabled carrying away of *Europa* by Jupiter to Crete evidently symbolizes a Phoenician colonisation of that island, and *Europa* is called the daughter of Phoenix by Homer (II. II. 821).

4. Δινύσας—One of the poetical words of which Herodotus is very fond, cf. *εὐφρόνη* just before used for 'night', lit. the 'kindly' time: *ἡμέρθη* and *ἡμερος*, ch. 44: *πόνος* (of a battle), ch. 224, both on land and (VIII. 89) on sea, also of a violent storm, ch. 190: *ἀτρεκέως*, ch. 208, and τὸ ἀτρεκέ, ch. 60: *τέρπω*, VIII. 99: *ἐτεράλκεις*, VIII. 11: ἐν χειρῶν νόμῳ—'in the thick of the fight', VIII. 89, &c.

6. τὶ δὴ—See note on ch. 12.

7. ὄνομα—Ionic for ὄνομα, cf. ξένος for ξένος, κερὸς for κερὸς, μόνος for μόνος, but μέγας for μέγας. ὄνομα is for δ-γνομα, the ο being 'prosthetic'; the root is γαν, from which are derived gnarus, γυγνώσκω (reduplicated), νόος (= γνοος), nota, narrare (= gnarigare) to make known, nomen, cf. cognomen, norma (= gnorima).

ib. ἀνέστατον—'Utterly wasted', cf. Thuc. (B.C. 471—401) VIII. 24, ἀνέστατα ἐποίησαν τὰ ταύτη χώρια. The word also, from its derivation (ἀνίστημι, I make to rise up), contains the idea of 'depopulated', and we know that it was a favourite practice of Eastern conquerors to carry away captive the whole population of a conquered land, cf. 2 Kings xvii. 6, 'The king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan (a tributary of the Tigris, left bank), and in the cities of the Medes', B.C. 721: and 2 Chron. xxxvi. 20, 'Them that had escaped from the sword carried he (Nebuchadnezzar) away to Babylon', B.C. 588.

8. πάντας—Cf. ch. 19, Ἰέρξεος τοῦ στρατοῦ οὕτω ἐπάγεσθαι ποιεῖται, χώρον πάντα ἐπεινῶν τῆς ἡπείρου.

9. ἐξήν—'It was in thy power', imperfect of ἐξέστι, 'it is possible'.

80. 1. ἀριθμῶν—The root is ἀρ, to fit, from which are derived ἀριθμῶν (root reduplicated) I fit, suit, ἀρθρον a joint, ἀρθρῶ fit together, prepare, ἀριθμὸς reckoning, i.e. fitting together numbers in a series, ἀρτιος even, ἀρτι just, exactly, ἀρι- fitting, good, in ἀριστος ἀρίων, ἀρέσκω I please, ἀρετὴ excellence, fitness; Latin arma equipments, with which a man is fitted, armus shoulder (of an animal), artus limb, artus close, ars art = ar(tis)¹, &c.

2. οὐκ ἔχω—ἔχω intransitive is used by Herodotus meaning (1) to have oneself, to be, of a law, to run, cf. ch. 209, νόμος οὕτω ἔχων: ch. 132, τὸ δρῶν ὡς εἶχε, 'was as follows': of a country, to 'lie', ch. 201, τῶν πρὸς βορρῇ ἔχόντων, 'of those which lie towards the north': with adverbs, simply to be, ch. 220, αὐτῷ οὐκ εὐπετὺς ἔχειν, 'said that it was not seemly for him': (2) to have (of), to be off for, with a genitive, cf. ch. 188, τοῖσι οὕτω εἶχε ὀρμῶν, 'those who were so off for anchorage',

cf. Aristophanes' πῶς ἔχεις ὑποδημάτων; 'how are you off for shoes?' (3) to have it in one's power, to be *able*, generally with infinitive, ch. 60, οὐκ ἔχω εἶπαι τὸ ἀτρεκέες, 'I cannot say for certain', ch. 211, οὐκ ἔχοντες πλήθει χρήσασθαι, 'not being able to make use of...', but ch. 60, ὡς μάλιστα εἶχον, without infinitive, 'as best they could'. (4) ἔχειν εἰς, to refer to, ch. 143, εἰ ἐς Ἀθηναίους εἶχε, 'if it had referred to the Athenians'.

ib. τὸ ἀτρεκέες—For the construction, see on τόνδε τὸν τρόπον below. The word is derived from ταρκ, a secondary of the root ταρ, which has the idea of motion with friction, whence τέρω, *tero* I rub, τέρην tender: from ταρκ come *torqueo* I whirl or twist, *torques* a chain, ἀ-τρακτος an arrow, which goes to its mark *without a swerve*, and ἀτρεκέες (metaphorically) without a twist, i.e. certain, sure. From the same root ταρ come τρέπω, *trepidus*, τρέμω, τρήρων (=τρέσσω) a dove, i.e. the 'trembling' bird.

3. οὐδαμῶν—'By any man': in Greek the two similar negatives do not destroy, but strengthen one another. In English the opposite is the case; 'not related by no one' would be the reverse of what Herodotus means. Yet in old English a redundant negative is often found, cf. Acts x. 47, 'Can any man forbid water, that these should *not* be baptized'? and in the rubric, 'any just cause or impediment, why these should *not* be joined together'.

4. ἑβδομήκοντα—The final α, as is seen by the accent, is short, while in the Latin *septuaginta*, *triginta*, *quingiginta*, it is properly long, though sometimes shortened by the poets. In both cases, it is a neuter plural termination, and neuter plurals were originally long in Latin, as we see from one or two instances in Plautus.

5. μυριάδες—This was the land army only, and as Herodotus says, did not include the cavalry, which numbered 80,000, nor the Arabs and Libyans 20,000. Besides these, there were the crews of the triremes, of which there were 1207, and counting 200 men to each trireme, this gives a total of 241,400; also the ἐπιβάται or marines on board each trireme, 30 on each, in all 36,210. Then there were the transports (πλοῖα σιτά-γωγα) which Herod. guesses at 3000 with an average crew of 80, in all 240,000. From Europe, too, he supposes Xerxes to have drawn 300,000 land and 24,000 sea forces. These

all fighting men, and he estimates that each had one attendant at least. In a tabular form¹:

| | | |
|------------------------------------|---|-----------|
| Land forces | { Infantry..... | 1,700,000 |
| | { Cavalry..... | 80,000 |
| | { Arabs and Libyans..... | 20,000 |
| Sea forces | { Crews of the triremes (1207 × 200)..... | 241,400 |
| | { Marines (1207 × 30)..... | 36,210 |
| | { Crews of the transports (3000 × 80)..... | 240,000 |
| From Europe | { Land forces..... | 800,000 |
| | { Sea forces..... | 24,000 |
| Total..... | | 2,641,610 |
| An equal number of attendants..... | | 2,641,610 |
| Grand Total..... | | 5,283,220 |

Mr Grote has remarked that this estimate is much too high, the crew of a transport, for instance, could not have been so many as 80, and the transports themselves may be set down at 100. The forces drawn from Europe are too high. But the grand error is his assuming that each fighting man had an attendant. This may have been the case in the Grecian, but certainly was not in the Persian army, still less with the crews of the transports, and thus we get the total diminished at once by nearly one half. The safest estimate of the number of Xerxes' total force, is that which puts it at about a million and a half.

ib. *τόνδε τὸν τρόπον*—A sort of adverbial accusative, like *εἶπαι τὸ ἀπρεκὲς* above, 'to say for certain': cf. ch. 209, *ἐπειρώτα ὅτινα τρόπον μαχέσονται*, 'he asked in what way...': ch. 211, *ἐφέροντο τὰ αὐτὰ*, 'they were carried on in the same way': ch. 18, *οὐκ ἔων σε τὰ πάντα εἰκεν τῇ ἡλικίῃ*, 'I did not allow thee to yield in everything': viii. 117, *οὐδένα κόσμον ἐμπιπλάμενοι*, 'filling themselves without restraint'.

7. *συνάψαντες*—Aorist participle of *συνάγω*, 'after pressing together'.

8. *ἔξωθεν*—Idiomatically, for *ἐξω*, because the action was

¹ Adapted from Rawlinson.

regarded as done *from* the outside: see note on VIII. 87, πρὸς τῶν πολεμίων.

ib. ἀέντες—Ionic for ἀφέντες, aorist participle of ἀφίημι, 'let go'.

9. ὕψος—'In height', another adverbial accusative, lit. 'as to height'.

10. ἀνδρσι—'to a man's middle', apparently the dative after a substantive where one would usually have the genitive, cf. Livy (B.C. 59—A.D. 17) XXIX. 29, *militanti in Hispania pater et moritur*.

13. διατάσσον—'Arranged them separately'.

100. 1. ἡρίθμησέ τε—The nominative to this is, of course, Xerxes, but the καὶ διετάχθη following with the nominative στρατὸς, is unusual, since when no nominative (as here) is expressed with the first verb, and a second verb is joined on by καὶ, the nominative to the second verb generally belongs to the first as well.

5. ἀντίγραφον—The force of the preposition is 'took it down *from*' their replies. It was probably from the records made by these scribes that Herodotus got most of his information about the strength of the Persian army.

6. ἀνίκερο—ικνέομαι is one of those words which has lost a digamma at the beginning. The digamma was an old consonant which had fallen out of use, as far as writing was concerned, when the poems of Homer were written down. The name has reference to the shape of the letter (F), which resembled two capital gammas one above the other, and its pronunciation is supposed to have been that of the English 'w'. This explains why, in such lines as e.g. Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς, the short vowel at the end of ὅθι is not cut off, because οἱ was pronounced as if it had a 'w' before it. Ικνέομαι, then, is from the root *Fik*, from which come *vicus* village, the place where people 'come and go', *oikos* house, *villa* (= *vicla*) country house, *vicinus*, *ικανός* enough, i.e. *coming up* to the right quantity, English *wick*, a town, as in *Chis-wick*, and *Wick*, in the north of Scotland.

7. κατελκυσθεισών—It was the ancient custom, when a landing was made, always to draw the ships on shore, prow foremost, the stern was then secured by being fastened with

ropes to large stones (*eúrai*) which served as anchors. The custom lasted at least as long as until Caesar's time, for we find him referring to the same process in his Commentaries.

8. *μετεκβὰς*—The prepositions contain the ideas of 'changing' from (note on ch. 13), and descending from.

9. *σκηπή*—'An awning'. Our 'scene' is of course the same word, which has passed through a curious string of meanings. *σκηπή* (connected with *σκία*) is what shades or shelters, then it is used for the back wall of a stage, which 'sheltered' it from the outside, then for the stage itself, then for anything 'public', open, as opposed to private, then in particular, an open prospect or view, our 'scene'.

11. *ὁμοίως καὶ*—Lat. *eodem modo atque*. In both these phrases, where we translate *καὶ* and *atque*, 'as', they originally meant 'and'. Thus *Eodem modo lusit atque prius solebat* is simply 'In the same manner he played, and was wont (to play). So *simul atque venit, sedatus est tumultus*, which we translate 'as soon as he came...', is originally, 'the tumult was quieted at the same time, and he came (at the same time)':

12. *ὅσον τε*—'as far as', 'about', see note on *ἐπεὶ τε*, ch. 43. The plethrum was about 100 feet.

13. *αἰγιαλοῦ*—The word in its original meaning (that which is 'shaken' by the sea) is connected with *αἰγί*: stormi, *καταγίγω* storm down, perhaps *αἰγίπος*, a poplar, i.e. the 'quivering' tree, and Lat. *aeger* trembling, ill.

ἰδ. *ἀνεκώχουν*—The verb is formed from *ἀνοκωχή*, a reduplication of *ἀνοχή*, from *ἀνέχω*, 'hold back' or 'hold up'. *ἀνοκωχή* in Thuc. means a 'holding up' of arms, a 'truce', thus *δι' ἀνοκωχῆς γενέσθαι* is, 'to be at truce with'. Here the verb means, 'kept them riding at anchor'.

15. *ἐπιβάτας*—From *ἐπιβαίνω*, 'one who embarks'. The *ἐπιβάται* had nothing to do with the working of the ship, but in an engagement, if the ramming (*ἐμβολή*, VIII. 87) failed, they had to make fast the grappling-irons (*χεῖρες σιδηροί*, Thuc. VII. 62) and board, or else stand behind the nettings (*παράρματα*), and repel boarders. Thus they corresponded to our marines. Herodotus tells us (VI. 15) that the ships of the Chians in the Ionic revolt had each 40 *ἐπιβάται*, but the Athenians, who relied more on their skill as sailors, and preferred to sink their adversary at once, seem to have reduced the number to 10, for in

the Peloponnesian war we find 30 ships had 300 ἐπιβδραι (Arnold on Thuc. iii. 95).

ib. ἐντός—i.e. 'between the ships and the beach': μεταξὺ (=μετὰ-σὺν) is the more usual word for 'between'.

131. 1. Πιερίην—Once a supposed home of the Muses, whence their name Πιερίδες.

ib. διέτριβε—Compare the Latin 'tempus terere'.

2. τὸ ὄρος—Better known as Mt. Olympus, the northern boundary of Thessaly.

ib. ἔκρυε—'Was clearing', of trees and other impediments. The root is probably *καρ*, to *cut*, from which come *κορυμὸς* log, *κέρμα* slice, a small coin, *κουρᾶ* shearing, *κεφαλῶ* I cut in pieces, Lat. *curtus* cut short, docked, *cortex* bark, the part first cut, English 'shear'.

5. Ἑλλάδα—The word denotes (1) a city in N. Thessaly; (2) part of Thessaly itself; (3) Northern Greece, as opposed to the Peloponnesus; (4) the whole of Greece proper. In an extended sense ἡ μεγάλη Ἑλλάς or Magna Graecia is used for the south-eastern end of Italy, the sea-coast of which was covered with colonies from Greece.

ib. ἐπὶ αἰγῇσιν—The giving of earth and water to an invader meant total submission.

6. *καὶ*—Notice the accent, which distinguishes the word from *καίνοι* shortened form of *ἐκαίνοι*.

132. 2. Δόλορες—They inhabited the eastern slope of Mt. Pindus, at the extreme west of Thessaly.

ib. Ἐνιήνες—Or, 'Aenianes': they occupied the upper valley of the Spercheius, shut in between Mt. Oeta on the south, and the western spur of Mt. Othrys on the north.

ib. Λοκροί—These are the Opuntian, not the Ozolian Locri, the latter of whom lived on the Gulf of Corinth. It will be seen from the map that the adhesion of these tribes gave Xerxes the command of almost all the seaboard from Thessaly to the north of Attica.

5. Θεσπιῶν—We read in ch. 222 that the Thespians remained and fell with the Spartans at Thermopylae.

ib. Πλαταιῶν—The Plataeans had the honour of fighting by the side of the Athenians at Marathon. Their city was

destroyed by Xerxes, and in 479 the final battle, which drove the Persians out of Greece, was fought close to its walls. For their services in the war, the Plataean territory was declared inviolate, but in the third year of the Peloponnesian war the Thebans persuaded the Spartans to destroy the town, which had been rebuilt, and put to the sword the inhabitants.

ib. ἐπὶ τούτοις—'Against these.' ἐπὶ with dative denotes usually something *following on*, e.g. τὰ ἐπὶ τούτοις, 'the things next after this': cf. viii. 40, ἐπὶ τοῖσι κατήκουσι πρήγμασι βουλὴν ἐμελλον ποιήσασθαι, 'in view of the matters that had happened they intended to hold a council.'

6. ἑταμον—A solemn oath was usually accompanied by the slaying of a victim and the shedding of blood, cf. the Latin *foedus ferire, icere*.

9. καταστάντων—'When matters stood well with them', cf. ch. 138, ἐν δέσματι μεγάλῳ κατέστασαν, 'stood in great terror': viii. 12, ἐς φόβον κατιστάτο, 'were reduced to fear'.

10. δεκατεῦσαι—The words of the oath; they swore 'to make these pay a tenth', τούτους accusative after δεκατεῦσαι. The tithe was of course in property, the tribes were not themselves decimated, as some have thought.

133. 4. τὸ βράθρον—A cleft at Athens behind the Acropolis, into which criminals were thrown, as at Rome from the Tarpeian rock. The Spartans had a similar pit called *Kaída*.

ib. φρέαρ—From the same root as the Scotch 'burn', a brook.

7. ὃ τι...γενέσθαι—'What unwelcome thing happened to befall the Athenians'. For ἀνεθέλητον, cf. ὡς οὐδὲν πεισόμενοι *δχαρι*, ch. 139.

ib. ποιήσας—Governs two accusatives, 'for doing this to the heralds'.

10. οὐ δοκίω—For this remark of Herodotus, see note on αὐτὸς ἐθέλων, ch. 191.

138. 2. ὀνόμα—Present tense, because the King's pre-text, put into words, was εἰαύνω ἐπ' Ἀθήνας.

ib. κατέτο—From καθίημι, 'was directed'.

8. πρὸ πολλοῦ—'Long before', Lat. *longe antea*.

4. ἐποιεῦντο—Note on δεινότερα ἐποίησε, ch. 1.

5. πεισόμενοι—The Greek idiom keeps the future; they said οὐδὲν πεισόμεθα.

8. ἀριθμὸν—'In number', lit. 'as to number', see note on τόνδε τὸν τρόπον, ch. 60.

9. ἀντάπτεσθαι—'To take part in', lit. 'lay hold of': the verb, for the same reason as ἔχομαι (ch. 40) governs a partitive genitive of the thing laid hold of.

10. μηδ' ἑλόντων—'Took the Persian side', so Ἑλληνίζω (Hdt. iv. 44), Ἀττικίζω (Thuc. iii. 62), Φιλippiζω (Demosth.), Μακεδονίζω (Plutarch, floruit cir. A.D. 100), Λακωνίζω (Plato, etc.), so Σωκρατέω (Aristoph.), cf. ἐπισκυθίζω, 'pour in drink Scythian-fashion', Hdt. vi. 84.

140. 1. θεοπρόπους—'Sacred envoys', those who πρό-πουσι (show forth) τὰ τῶν θεῶν. The Attic equivalent is θεωρὸς, lit. 'one who goes to see'.

3. τὰ νομιζόμενα—'The customary rites'.

4. ὤοντο—The regular posture of suppliants. Soph. Oed. Tyr. 2, τίνας ποθ' ἔδρας τάσδε μοι βοάετε; Aesch. Supp. 184, ἀμεινὸν ἐστὶ...πάγον προσίξω τῶνδ' ἀγωνίων θεῶν.

5. χρᾶ—Of the oracle, to 'declare'; ἀναρπεῖν is also used in the same sense: the middle voice, χρᾶσθαι, is of the questioners, to 'consult' the oracle, cf. next ch. χρᾶσθαι τῷ χρηστηρίῳ ὡς ἰκέτας.

6. λιπών—The prophetess changes suddenly from the plural to the singular; in the last line (τρῶν) she uses the dual. The θεόπροποι were probably two in number.

9. μέσσης—i.e. πόλιος.

10. ἀζηλα πέλει—'Unenvied', 'miserable', i.e. 'all things are in sad plight'.

11. Συρηγενεῖς—'Assyrian'. In the level plain of Mesopotamia, where the Assyrians lived, these chariots, which probably had scythes fixed on their axles, would be used to the greatest advantage.

14. ῥεοῦμενοι—This was a well-known portent, cf. Livy xxii. 1, *Romae signum Martis...sudasse*. Virg. Geor. i. 480,

et moestum illacrimat templis ebur, aeraque sudant. The phenomenon is often produced by a sudden change from cold to warm weather.

16. *προιῶδον*—‘Foreshadowing the constraints of misery’.

17. *ἄδύτοιον*—The *ἄδυτον* was the same as the *μέγαρον*, the ‘chamber’ in which the inspired priestess sat on the *τρίπους*, which was placed over a chasm in the earth, from which were supposed to rise the inspiring fumes. Other parts of the temple were the *τέμενος* or sacred enclosure in which the building stood, the *ναὸς*, the general term for the temple itself, and the *ναὸς* or shrine, probably corresponding to the *ἄδυτον*, in temples specially consecrated to some god, and not devoted to the giving of oracles. In the *ναὸς* would stand the image of the deity.

ib. *ἐπικλιδνατε*—‘Spread a brave spirit over your ills’, L. and S. ‘Brood on the ills that await ye’, Rawlinson.

ib. *θυμόν*—The word is from a root which means ‘to move violently’, ‘to blow’, cf. *spiritus* from *spirare*. Connected with it are *θύω*, *θύω* I rush, *θύελλα* a storm, *θυιάς* a raging Bacchante, *θύμα*, *θυσιά* sacrifice, *θυίης* fragrant, *θύμον* thyme (i.e. the *fragrant* plant). It is the Latin *fumus*¹, Eng. ‘dust’.

141. 2. *ἐχρέωντο*—*χρᾶσθαι* with a substantive is often a longer way of expressing a simple verb, thus in VIII. 87, *εὐτυχίῃ χρησαμένη* nearly=*εὐτυχίσασα*: VII. 210, *ἀναιδείῃ καὶ ἀβουλίῃ διαχρεώμενοι*=*ἀναιδεῖς καὶ ἀβουλοὶ ὄντες*, and here the meaning is simply ‘were in the deepest distress’. So in ch. 139, *ὁμολογίῃ ἂν ἐχρήσαντο*=*ὁμολόγησαν ἂν*.

ib. *προβάλλουσι*—Not ‘when they threw themselves on the ground’, but, ‘when they were greatly cast down’, or, ‘gave themselves up for lost’.

5. *ὁμοία τῷ μάλιστα*—i.e. *τῷ μάλιστα δοκίμῳ*, ‘of equal repute with him who was most so’, i.e. ‘of the highest reputation’.

6. *κετηρήν*—‘A suppliant branch’, usually of olive. From an expression *ὑποσκίων ἐκ στομάτων* (Aesch. Supp. 641) they appear to have been held so as to hide the face.

ib. *δεύτερα αὐτίς*—This is what is called a pleonasm

¹ Curtius, § 259.

(πλέον more) when more is said than is needed to express the idea, cf. αὐθις αὐ πάλιν, and below, αὐτοῦ τῆδε, and our 'most Highest'.

7. χρᾶσθαι—See note on χρᾶ in preceding chapter.

ib. παθεμένοις—Governed by χρᾶ in line 12, transl. 'when they obeyed this'.

11. καί—See note on ch. 55.

14. Παλλὰς—The protecting goddess of Athens, as Juno of Carthage, Artemis of Ephesus.

16. πλάσσειας—'Bringing it near (i.e. making it like) to adamant'. It is not known whether adamant (δ, δαμάω, the untameable) is granite or iron.

17. Κέκροπος οἶκος—The land of Attica, of which Cecrops was the first mythical king: Cithaeron was the mountain range that bounded it on the north-west.

19. Τριτογενεῖ—An old legend represented Pallas as born at Lake Tritonis in Libya.

ib. δίδω—'Grants a wooden wall alone to remain undestroyed'.

21. μὴδὲ σὺ μένειν—'Nor do thou quietly (ῥουχός) await', μένειν for μένε, infinitive for imperative.

23. ἔτι τοι—'At some future time thou shalt even (καί) withstand him face to face', i.e. fly from the Persian now, but soon ye shall meet him boldly in battle.

25. ἤ...συνιοόσης—'Either, I ween (που), when the corn-goddess is being scattered or gathered in', i.e. either at sowing time or at harvest.

142. 1. γὰρ—See note on ch. 4.

ib. καί...εἶναι—'Both were and appeared to be', i.e. 'seemed, as indeed they were'. By the Greek idiom, the neuter plural ταῦτα takes a singular verb (ἦν, ἐδόκει).

2. ἀπαλλάσσοντο—'They departed'. ἀλλάσσω is connected with ἄλλος, ἀλλὰ 'but', ἀλλήλων, ἀλλότριος, Lat. *alius*, *alienus*, *aliquis*, Eng. 'else', and means 'to change', in the middle, to change oneself or one's position, and so to 'remove', 'depart'. See note on ἀμειψόμενος, VIII. 58.

5. *καὶ ἄλλαι...καὶ αὗται*—Literally, 'there were both many other...and these', in English, 'amongst many other...there were these': cf. ch. 211, *ἄλλα τε ἀποδεικνύμενοι...καὶ φεύγοντες*, 'amongst many other exploits...they often fled': ch. 224, *πίπτουσι ἄλλοι τε πολλοί, ἐν δὲ δὴ καὶ...*, 'amongst many others that fell, there were...'.
 6. *συνεστηκῦναι*—'That stood up together', i.e. 'conflicting', cf. *σύστασις γνώμης* (Thuc.), 'a conflict of opinion'.
 7. *δοκέειν σφί*—'That it seemed to them'.
 8. *περιέσσεσθαι*—'Should survive', lit. 'remain over'; cf. ch. 188, *αὐτοὶ τε περιῆσαν καὶ αἱ νέες αὐτῶν*.
 9. *ῥηχῆ*—'Had been guarded by a palisade (of wood)'.
 10. *κατὰ τὸν φραγμόν*—'Answered to (*εἶναι κατὰ* the palisade': cf. Hdt. i. 121, *πάτερα εὐρήσεις οὐ κατὰ Μιθραδάτην*, 'thou wilt find a father that does not correspond to Mithradates'.
 12. *ἀπέντας*—'Disregarding (*ἀφίημι*) everything else'.
 14. *ἔσφαλλε*—*τὰ δύο* is the nominative, but invert the order and translate, 'those who said...were baffled by the two last...'.
 18. *ἔπει*—'Lines', cf. iv. 29, *ἔπος Ὀμήρου ἐν Ὀδυσσείῃ*, 'Homer's line in the Odyssey'.
ἰδ. *συνεχίσοντο*—'Were confounded over (*κατὰ*, lit. with respect to) these lines'. *χέω*, unlike as the two words seem, is from the same root as the Latin *fundo*, it has lost a digamma, as is seen from the future *χεύσω*. Derivatives are in Greek *χρη*, *χρύσις* etc., in Latin *fons* (=fountains), *effutire* to chatter, *pour out words*, *futillis* leaky. For initial *f* in Latin = Greek *χ*, cf. *fel* and *χολή*, *fervor* and *θερμός*, *fames* and *χάρις*.
 20. *ταύτῃ*—'In this way, that (*ὡς*)'.
 143. 1. *ἐς πρότους*—i.e. his origin was obscure, but he had lately taken his place among the leading statesmen of the day.
 8. *ἐκαλέετο*—'The practice of addressing persons by their fathers' names was common in Greece. *ὦ παῖ Κλεινίου*, *ὦ παῖ Ἰερωνίμου*, &c., are usual forms in Plato, especially in addresses to the young'. (Rawlinson.)

6. *ἰόντως*—‘Really referred to’ (*εἶχε ἔς*).

ib. οὐκ ἂν...*χρησθῆναι*—*ἂν* goes with *χρησθῆναι*, not with *δοκεῖν*, and is equivalent to *ὅτι οὐκ ἂν ἐχρήσθη*, while *οὕτω* goes with *ἥτις*: ‘he thought (*δοκεῖν μιν*) that the oracle would not have been given...’. Remember¹ that *ἂν* in apodosis, with a secondary tense (imperfect, aorist) of the indicative, following a protasis containing *εἰ* with a secondary tense of the indicative, expresses what *would be* or *would have been* the result if the supposed condition had taken place, *which it has not*. So here, ‘if the oracle referred (*εἰ εἶχε*)’, or ‘had referred...it would not have been given’. For *χρησθῆναι ἂν* (= *ἂν ἐχρήσθη*) cf. *ἂν γινόμενα* ch. 15, for *ἂν γινοίτο*.

8. *εἴπερ γε*—‘At least if, as it seemed (*περ*)’.

9. *ἀλλὰ γὰρ*—See note on ch. 4.

10. *συλλαμβάνοντι*—‘If a man took it correctly’.

13. *ἀποφαινόμενός*—‘Declared himself’.

14. *ἔγνωσαν*—*γινώσκω* is to know and so to act upon your knowledge, to decide.

ib. *αἰρετώτερα μᾶλλον*—Another instance of a pleonasm, note on *δεύτερα αὐτίς*, ch. 141.

15. οὐκ ἔω—‘Tried to prevent’, notice the imperfect. οὐκ ἔω=‘I prevent’, just as οὐ φημι (see line 4)=‘I deny’.

16. τὸ δὲ σὺμπαν εἶναι—‘And in a word’. A similar *εἶναι*, untranslated in English, is used with *ἐκὼν* ‘willing’, after a negative; cf. viii. 116, *οὐτε αὐτὸς ἔφη ἐκὼν εἶναι δουλώσειν*, ‘refused himself to be a slave if he could help it’: viii. 30, *οὐκ ἔφασαν ἔσεσθαι ἐκόντες εἶναι προδοταί*, ‘refused willingly to become the betrayers’. Compare our English expression, ‘To be sure!’

17. *ἐκλιπόντας*—*Phocaeorum velut profugit exsecrata civitas*, Horace (B.C. 65—8) *Epod.* xvi. 17, rather than fall into the hands of Harpagus, Cyrus’ lieutenant.

18. οἰκίζεν—Such a total desertion of their fatherland as this implied was not, of course, the ordinary method of colonisation. A colony was, as a rule, not the result of compulsion, but of a wish on the part of those who composed it to try their fortunes elsewhere. It was regarded as an offshoot of the mother country, and paid respect to it as such.

¹ Goodwin, § 49. 2.

175. 1. *πρίκατο*—For this form see Appendix.

2. *ἐξ*—‘By’, see note on ch. 18.

3. *ἢ στησονται*—‘Where they should place the war’, i.e. in what part of Greece they should make a stand; what country they should make the ‘locale’, as we should say.

4. *ἐν οἷοισι*—‘And in what kind of ground’, i.e. what nature of country, hilly or level, would suit their small army best when arrayed against the vast host of the Persians. Some editors, not seeing the difference between *ἦ* and *οἷοισι*, have translated the former, ‘how they should begin the war’. For *στησονται* (Greek ‘will place’, Eng. ‘should place’) see note on *παύσει*, ch. 54: they said, *πῇ στησόμεθα*;

ιβ. *νικῶσα*—‘Prevailing’, cf. VIII. 9, *πολλῶν λεχθέντων ἐνίκα πορεύεσθαι*, ‘it was decided to go’.

6. *ἐφαίνετο ἰούσα*—‘Evidently was’, note on ch. 14.

7. *ἀγχοτέρη*—Comparative of *ἀγχοῦ*, while *ἀγχι* has the irregular form *ἄσσον*. *ἀγχι*, ‘near’, is closely connected with *ἀγγω*, I press, choke, i.e. bring near, cf. the French *près*, from the Latin *pressè*. Other derivatives are *ἀγχομή* hanging, *ἐναγχος* lately, i.e. close to, *ἐγγυς* near, and metaphorically, *ἄχος* grief, i.e. what presses one, *ἄχος* a burden, *ἄχθομαι*: Latin *angor*, *angustus*, *angulus*, corner (where two walls come near), *angina*¹ quinsy (compression of the throat), *anxius*; English ‘anguish’.

ιβ. *τῆς ἐωυτῶν*—sc. *γῆς*, ‘nearer their own land’. For *γῆ* or a similar word omitted, cf. ch. 55 end, *ἀτήγοντο ἐς τὴν ἀπεινέστηον*: VIII. 41, *Ἀθηναῖοι δὲ ἐς τὴν ἐωυτῶν*.

ιβ. *δι’ ἣν*—‘Because of which’. *διὰ* with accusative expresses the reason because of which, *διὰ* with genitive the agent by means of which, a thing was done.

9. *ἰούσαν*—‘That it existed’.

ιβ. *ἀπικόμενοι*—A strong aorist, ‘after their arrival’, see note on *πρόξας*, ch. 38.

11. *παρίναί*—‘To let pass’, from *παρίημι*.

13. *Ἰστιαίωτιδες*—The northern part of Euboea was thus known.

¹ Curtius, 190.

14. ὥστε πυνθάνεσθαι—A shortened expression for ὥστε αὐτοὺς δύνασθαι πυνθάνεσθαι.

ib. τὰ κατὰ ἑκατέρους—'The things concerning one another'.

188. 1. δ ναυτικὸς στρατὸς—The fleet of Xerxes consisted of (1) 1207 triremes from Asia, (2) 3000 penteconters and transport ships, (3) a few ships contributed by the European tribes who joined him. The triremes were manned by a crew of 200 men, of whom about 170 were rowers, the remaining 30 being ἐπιβάται or marines. The rowers sat in three rows, one a little above the other, the top row having the longest oars and the hardest work, and consequently the highest pay. These were called θρανῖται, while the two succeeding rows were respectively θυγῖται and θαλαμῖται. The average speed of a trireme is said to have been 'about that of an ordinary steam-boat'. The penteconters were manned by 50 rowers, who all sat on the same level, 25 on each side. The Trireme had now just taken the place of the Penteconter as the war ship of the future.

2. κατέσχε—κατέχειν ἐς, like κατάγεισθαι, means 'to put in to', opposed to ἀνάγεισθαι, 'to set sail': τῆς Μαγνησιῆς χάρης must be taken after αἰγιαλόν.

4. Σηπιάδος—Sepias is the promontory at the extreme south of Magnesia; Castanea lies about 35 miles to the north-west of Sepias. The Persians could hardly have chosen a worse place to lie to, since the coast is harbourless and perfectly open to the north and east.

5. ἐπ' ἑκαίνησι—'Next to these'.

7. πρόκροσσαι—'They were moored in rows, turned towards the sea'. The exact meaning of πρόκροσσαι is doubtful: κρόσσαι means 'battlements', or rather a series of battlements, which from their continued rise and fall would give the observer the idea of a 'row'. So here, the ships were moored in rows, eight deep (ἐπὶ ὀκτῶ νείας), and turned towards the sea, while the πρῶται τῶν νεῶν were moored by their prows to the land.

ib. ἐπὶ ὀκτῶ νείας—Cf. Thuc. iv. 93, ἐπὶ δαπίδας πέντε καὶ εἰκοσὶν ἐτάξαντο, 'drew themselves up five and twenty shields deep'. So πλεῖν ἐπὶ κέρας is 'to sail towards the wing', i.e. in column.

8. εὐφρόνην—For the case, see note on ch. 54.

ib. οὕτω—sc. ὁρμύοντο.

ib. ἐξ—‘Instead of’, note on ch. 18.

9. αἰθρίης—The word is connected with αἶθειν, ‘to be bright, to burn’; we have also αἰθήρ, and the Latin *aestas* (= *aedtas*) summer, i.e. the bright time; *aestus* heat, tide, from the wavy motion common to each; *aedes* house, temple, originally hearth, fire-place; *aedilis*, originally temple-inspector.

ib. νηνεμίης—From νῆ not, and ἀνεμος wind.

10. πολλός—‘Strong’, cf. πολὺς ἦν ὁ θερμοστοκλής, viii. 59, and note there. Add Ovid (B.C. 43—A.D. 18) Met. xiv. 58, *medio quum plurimus orbe sol erat*, i.e. ‘very powerful’.

11. Ἑλλησποντίην—Names of winds often end in -ίας, cf. Aristophanes (B.C. 444—380?) Eq. 437, καικίας καὶ συκοφαντίας πνεῖ, ‘there blows a north wind and a—sycophant wind’.

12. ἔμαθον—Note on ch. 46.

13. τοῖσι οὕτω εἶχε—Note on ch. 60.

ib. οἱ δὲ—This ‘δὲ in apodosis’ is pleonastic, and is not translated in English.

ib. ἔφθησαν...ἀνασπάσαντες—Just like ἐλάνθανον ἀναβαλόντες in ch. 218, see note there. φθάνω is ‘to be beforehand’, ‘to be the first’, and is followed by a participle instead of an infinitive, like διατελέω, ‘to continue to...’; e.g. ‘he continued to prosper’ is διετελεῖ εὖ πράττων, not εὖ πράττειν.

15. μεταρσίας—‘It (ὁ χειμὼν) caught in the open sea’: μετάρσιος, like μετέωρος, is properly ‘raised on high’, on the high seas, as we say.

16. Ἴπνοὺς καλεομένους—The so-called “Ovens”. A shortened form of πρὸς τὰς πέτρας τὰς Ἴπνοὺς καλεομένας: we have the full form in viii. 77, τὴν νησίδα τὴν Ψυττάλειαν καλεομένην, and something like the shortened form in vii. 40, ἱπὸ Νισαῖοι καλεούμενοι ἵπποι, i.e. ‘sacred horses, called Nisaeon horses’. These ‘Ovens’ are supposed to have been about five miles south of Castanea, at the foot of Mt. Pelion.

19. ἐξεβράσσοντο—‘Were hurled ashore’, cf. ch. 190, ἐκβρασσόμενα ἀνέλειτο. βράσσω means ‘to boil’: the name of

the Spartan hero, *Βρασιδης*, is probably from the same root, and means Hot-head¹.

ib. τοῦ χειμῶνος χρῆμα—Almost = ὁ χειμῶν, like μέγα χρῆμα ὕψος, 'a mighty sight of a pig': cf. βίη Ἀλκινόοιο, i.e. 'the mighty Alc.', and Milton's imitation, 'where the might of Gabriel fought'.

190. 1. πόνω—Here of a disaster at sea, as in viii. 89, of a battle at sea, but in vii. 224, Λεωνίδης ἐν τούτῳ τῷ πόνῳ πίπτει, of a struggle on land.

ib. οἱ—'Those who say that fewest perished, say there perished...' so. λέγουσι διαφθαρῆναι with οὐκ ἐλάσσονας. The emphasis being on ἐλαχίστας, we may translate, 'the smallest estimate of the loss set it as...'

5. μὲντοι—Goes with χρῆσθαι: Herodotus often separates the adverb from the word it qualifies, cf. ch. 143, οὐκ ἂν οὕτω μιν δοκτεῖν ἥπλις χρησθῆναι, where οὕτω goes with ἥπλις: so, too, he separates substantives from the word that governs them, cf. ch. 100, last clause, where τοῦ αἰγιαλοῦ, like τῶν πρῶτων, is governed by ἐντός.

7. ἀνέλετο—'Recovered for himself'.

ib. θησαυροὺς—'Treasure chests'.

8. ἄλλα—i.e. 'gold coin besides', cf. viii. 89, τῶν ἄλλων συμμάχων, note.

ib. περιέβαλετο—Literally, 'put round himself', i.e. 'acquired', cf. viii. 8, πολλὰ δὲ καὶ αὐτὸς περιέβλετο.

9. οὐκ εὐτυχέων—For the translation of the emphatic participle, see note on ἀνατιθεῖς, ch. 54.

10. ἦν γὰρ—The καὶ seems out of its place, and should be taken as strengthening the γὰρ. ἄχαρις has already occurred in the sense of 'grievous', ch. 138. Translate, 'for indeed there was a grievous misfortune connected with the death (or, murder) of his children that saddened him'. Whether by παιδοφόρος is meant that Ameinocles had killed his own children, by accident or otherwise, is uncertain. Perhaps, after all, καὶ may go with τοῦτον, and so mean 'that vexed him as well as others', i.e. he, like all men, had his particular sorrow. Notice the accent on παιδοφόρος, 'child-slaying', actively, while παιδόφονος would have meant 'slain by a child', passively.

¹ Curtius, 574.

191. 2. οὐκ ἐπὶν—'Was not possible', L. and S. Perhaps however the sense is more what is conveyed by the Latin *non exstabat*, i.e. 'there was no calculation made'.

4. ἐπιθῶνται—Ionic for ἐπιθῶνται, from ἐπιτίθημι.

ιδ. Θεσσαλοὶ—The Thessalians had joined Xerxes, but the Persian captains were afraid they might now turn upon them.

6. καταείδοντες—Compare with this supposed influence of the magicians over the wind, the power of the Thessalian witches to draw down the moon from the sky.

7. πρὸς τοῦτοις—'In addition to this'.

8. ἢ ἄλλως κως—Herodotus drily suggests that perhaps after all it was not so much the magicians who stopped the wind, as that it stopped of its own accord. He is only credulous up to a certain point, and then his common sense steps in, and decides the matter for him. He can believe, for instance, (viii. 18 end) that the second terrible storm that overtook the Persian fleet was all the work of heaven (ἐποιετο τὸ πᾶν ὑπὸ τοῦ θεοῦ), destined to put the two armaments on a more equal footing.

10. Ἴωνες—The Ionic Greeks had been forced to join in the expedition against their fatherland. Inhabiting the west coast of Asia Minor, they had been separated from Persia by the intervening dominions of Croesus king of Lydia, but when Croesus was reduced by Cyrus of Persia, they fell under the same conqueror, and their unsuccessful revolt only made their condition worse.

201. 1. Βασιλεὺς—Note on ch. 5.

4. Θερμοπύλαι—'Hot Gates', so called from the springs in the pass. The main features of the pass are now materially altered, the deposit brought down by the river Spercheius having pushed out the coast line so far, that the narrowest part is now at least three miles wide.

7. ἐπεκράτης—'Was master of all that lay towards (ἐχόντων πρὸς) the north'.

9. νότον καὶ μεσημβρίην—νότος is the south-west, the quarter of the νότιοι ἄνεμοι or rainy winds, μεσημβρία (μέση, ἡμέρα) the south, where the sun is at midday.

ιβ. τὸ ἐπὶ—i. e. 'as far as the mainland of Greece extended southwards'.

202. 8. *ὀπλίται*—The *ὀπλίτης*, or heavy-armed warrior, carried a long pike (*δόρυ*), and a large shield (*δύλον*) that completely covered his body. The *πελταστής*, or light-armed soldier, on the contrary, had a small *πέλας*, or target, on his left arm, and carried a short sword and light javelins for throwing.

ιβ. *Τεγεαίων*—The Arcadians deserve more credit than they have hitherto got, for their patriotic conduct. We see here that they supplied 2120 men in all, more than two-thirds of the whole Peloponnesian force, which is here set down as 8100.

8. *Φλοῖντος*—Phlius was a semi-independent state, once a tributary of Argos: it was situated about half-way between Corinth and Orchomenus, on the river Asopus.

ιβ. *Μυκηναίων*—Mycenae, although not what it had been in the days of Agamemnon, still retained its independence. It was not till 12 years after this (in 468) that the Argives, angry perhaps at the devotion which the Mycenaeans now showed to the cause of Greece, attacked the town, and utterly destroyed it. Something of its ancient magnificence has of late been made known to us by the researches of Dr Schliemann.

203. 1. *Λοκροί*—The Opuntian Locrians had probably repented of their submission made (ch. 132) to the king, and came *πανστρατιῇ* to shew the sincerity of their repentance. Their adhesion, with that of the Phocians, brought up the Greek force at Thermopylae to at least 6000 men, thus,

| | |
|-----------------------------------|-------------|
| Arcadians | 2120 |
| Spartans (<i>ὀπλίται</i>) | 900 |
| Other Peloponnesians | 680 |
| Boeotians | 1100 |
| Locrians, say | 800 |
| Phocians | 1000 |
| Total | 6000 |

Pausanias (flourished A.D. 170) says there were 6000 Locrians, but this seems far too high an estimate. The 900 Spartan hoplites does not represent the whole force sent by Sparta,

since each hoplite would have at least one attendant; other writers put the number of Spartans present at 1000.

3. οἱ Ἕλληνες—i. e. the Greeks assembled at Thermopylae.

4. ἦκοιεν—'Were come', not 'would come'. Latin *se venisse*; notice the difference between the Greek and Latin *oratio obliqua*.

5. πᾶσαν ἡμέραν—For the accusative, see note on ch. 54.

6. σφι εἴη ἐν φυλακῇ—'Was guarded by them'; for εἶναι ἐν in Herodotus, cf. VIII. 99, ἦσαν ἐν θυσίῃσι τε καὶ εὐπαθίῃσι: VII. 15, οἱ πάντως ἐν ἡδονῇ ἐσσι.

8. σφι εἴη—'They had nothing to fear', sc. λέγοντες ὡς. The Phocians and Locrians specially needed reassuring, because, Thermopylae once passed or turned in flank, their territory would be the next the Persians would occupy.

10. ἐξ ἀρχῆς γινόμενος—'From the moment of his birth'.

11. οὐ συνμίχθη—We had, in ch. 40, the active used in a somewhat similar use, οὐ συνέμισγον οἱ τοὶ βασιλεῖς. The word often occurs in the sense of 'mingling in conflict', like the Latin *conserere manum*, ch. 211, ὡς συνέμισγον τοῖσι Ἕλλησι: ch. 226, πρὶν ἢ συμμῆξαι σφέας τοῖσι Μήδοισι. In VIII. 58 another meaning, 'to share with', 'communicate', appears, θέλων οἱ κοινὸν τι πρῆγμα συμμῆξαι.

13. πείθειν δν—Herodotus often inserts δν in final clauses with ὡς, ὅφρα, &c., without any perceptible alteration in the sense¹. The present instance is very similar, since πείθειν δν can be resolved into ὅτι πέσοι δν.

14. ἐβοήθειον ἐς—'Came to help to...', a very common phrase in Hdt. and Thuc.

204. 1. τοῦτοι—'These indeed had different generals'.

206. 1. τοὺς ἀμφὶ Λεωνίδην—'Leonidas and his men', or 'those with L.', cf. ch. 223, οἱ δὲ βάρβαροι οἱ ἀμφὶ Ξέρξεα, καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες.

8. στρατεύονται...μηδίσωσι—Instead of being changed into the optative after ἀπέπεμψαν, these words are kept in the

¹ Goodwin, § 44, Note 3.

subjunctive, thus giving the very words of the Spartans, who said ἀποτέμπομεν ὡς στρατεύονται, μηδὲ...μηδίσωσι.

4. ἢν αὐτοὺς—'If they should hear that they (the Spartans) were lingering'.

5. Κάρνεια—A yearly festival to Apollo Carneius, celebrated in August.

6. ἢν ἐμποδῶν—See Thuc. iv. 5, where the Spartans ἐορτήν τινα ἐνυχον ἄγοντες, and so allowed Demosthenes to fortify Pylus undisturbed; so that this over-regard for religious services sometimes cost the Spartans dearly. See too Thuc. v. 54, Καρνείος δ' ἦν μὲν, ἱερομήνια Δωριεῦσι.

ιβ. ὀρτάσαντες—'After finishing the feast', see note on πρήξας, ch. 38.

8. ὤς—Notice the accent, which denotes that the meaning is different from the ordinary ὡς.

ιβ. ἐνεώντο—'Had been minded (νοέομαι) themselves also'.

9. Ὀλυμπία—'The Olympic games', generally called Ὀλύμπια, so named from Olympia in Elis where they were celebrated every four years. The first celebration was in B.C. 776. The Greeks reckoned time by these games, the four years' interval that elapsed between them being called an Olympiad, and they took for their starting-point the first festival, just as we take the birth of Christ. Thus B.C. 776 was the first Olympiad, B.C. 775 the first Olympiad and one year, B.C. 772 the second Olympiad, and so on.

10. οὐκων—Note on ch. 15.

11. κατὰ τάχος οὕτω—Another instance of οὕτω misplaced. It properly goes before κατὰ τάχος, see note on μεγάλως, ch. 190.

ιβ. διακριθῆσθαι—'Would be decided'. κρίνω and the Latin *cerno*, 'I see', are from the same root, which means to separate or cut. In Greek the word is generally restricted to cutting or measuring out justice or decisions, while in Latin the idea is to separate things from one another by the eyes, i.e. to see them.

207. 2. πᾶς τῆς ἐσβολῆς—'Near the entrance'. Latin has only two cases which are 'governed' by prepositions, the accusative and ablative; Greek has three, the accusative, dative,

and genitive. But even in Greek the true genitive was originally never joined with prepositions unless there was a clear *noun* sense in those prepositions for the genitive to depend upon, thus *ἀντί*, 'instead of', was originally regarded as a case of a true noun, 'in the *stead*', and the genitive that followed depended on the noun. By degrees this dependence became obscured, but the Latin fully bears out the view, where the genitive only occurs after such obvious noun-forms as *causā*, *gratiā*. *πέλας* then is a substantive, probably an old ablative form (cf. *ἀπρεμάς*, *ἐκάς*), and means 'in the vicinity'.

8. ἀπαλλαγῆς—We have already had the verb ἀπαλλάσσειν, meaning 'to depart'.

5. ἰδοῦσι...ἔχον—'To go...and hold'.

6. περισπρχόντων—'Were very eager'. For other instances of this intensive *περί*, see note on ch. 15. In form it is the same as the preposition *περί*, with which it probably has no connection, but is derived from *πέρα*, 'beyond', and so 'excessive'. The original meaning is seen in *pereger*, a fo-reigner, i.e. one who lives *beyond* our land; compare *perende*, which properly means 'a day *beyond*', but is specialized to mean 'the day after to-morrow'.

9. ὀλίγων—'Too few to repulse'.

208. 2. ὁκόσοι εἰσὶ καὶ...πούοιεν—The change of mood is to be noticed; Xerxes said, 'see ὁκόσοι εἰσὶ καὶ ὅ τι ποίουνσι'.

4. ἀλισμένη—'Collected'. We have had the active in ch. 12, προεῖπας ἀλίζειν Πέρσας στρατὸν, and cf. ch. 211, ἀλέες φεύγεσκον δῆθεν, 'they pretended to fly *in a body*'. The word is from the same root as *εἰλω* press, *δολλέες* crowded, *ῥυαῖα* the 'crowded assembly', *ἄλα* enough, lit. 'in abundance'.

5. τοὺς ἡγεμόνας—For the construction see note on ch. 18, στόλον ὡς ἐπρήξε.

7. Ἡρακλειδῆς—The royal race of Sparta was supposed to be descended from Hyllus, son of Hercules.

8. κατέρω—Attic καθεώρα, imperfect of καθοράω.

9. ἀνορθώσαντες εἶχον—A good instance of the difference between the aorist and imperfect, the aorist implying a single definite act in the past ('they had raised'), the imperfect a con-

tinnous uncompleted act ('and were guarding'). Cf. viii. 64, *ἡμέρη τε ἐγίνετο καὶ σεισμός ἐγένετο*, and note there.

10. *οἶδ' τε ἦν*—*οἶός τέ εἰμι* means 'I am the sort of man', and so, 'I am able'; it has passed into a phrase, and here means 'it was possible'. The *τε* is one of those instances referred to in the end of the note on *ἐπεὶ τε*, ch. 43, where the *τε* is kept in Attic, but not translated.

11. *τοῖσι...τὰ ὅπλα ἔκειτο*—'Whose arms were placed', *κεῖμαι* being virtually the passive of *τίθημι*. See viii. 41, where *ἔσπευσαν ταῦτα ὑπεκθέσθαι* is followed in the end of the chapter by *ὡς δέ σφι πάντα ὑπεξέκειτο*.

12. *ἔτυχον τεταγμένοι*—'Happened to be drawn up', like *ἐφθησαν ἀνασπάσαντες*, ch. 188.

14. *τὰς κόμας*—Long hair was once a characteristic of all the Greeks, if we may judge from Homer's *καρηκομῶντες Ἀχαιοί*, and the Spartans always wore it so. Shortly before the time of Thucydides, the custom of wearing it in a knot, fastened up with golden grasshoppers (Thuc. i. 6), was given up, and it was worn long only by youths till about their eighteenth year, when it was cut off and dedicated to some deity. To wear long hair after this age was considered a mark of effeminacy, except among the knights.

17. *ἀλογίης*—'He was treated with (lit. met with) complete disregard' or 'contempt': cp. ch. 226, *ἐν ἀλογίῃ ποιούμενον τὸ τῶν Μήδων πλῆθος*, 'despising the multitude of the Persians'.

209. 1. *οὐκ εἶχε συμβαλέσθαι*—Like *οὐκ ἔχω εἶπαι* in ch. 60, 'was not able to guess'.

id. *τὸ ἔδν, ἔτι*—'The truth, that...'. For this emphatic sense of *ἔδν*, cf. viii. 41, *ὡς ἔδντι ἐπιμήνια ἐπιτελέουσι*, 'perform offerings to it (the snake), as though it really existed', and the adverb *ἔδντως*, 'really', ch. 143.

8. *ἐφαίνοντο ποιεῖν*—For the distinction between this and *ἐφαίνοντο ποιοῦντες*, see note on ch. 14.

7. *καὶ πρότερον*—i.e. 'before as well as now'.

9. *γέλωτά με ἔθεν*—'You made me your laughingstock', middle voice, 'when I told you what I saw (*τάπερ ὧρων*) would happen'.

10. *τὴν ἀληθέτην*—The Persians considered lying the worst vice of all, see Hdt. i. 138, the next worst was to owe money, because the very position of a debtor argued a kind of untruth. This is the force of the expression in the end of this chapter, *ἐμοὶ χρᾶσθαι ὡς ἀνδρὶ ψεύσῃ*, i.e. 'deal with me as the worst of men'.

11. *ἀγὼν μέγιστος*—'My highest endeavour'.

12. *οἱ ἄνδρες*—Demaratus, the exiled king of Sparta, was the very best man to give Xerxes information about the Spartans.

15. *κοσμέονται*—Nelson had a similar custom. 'He wore that day (Trafalgar), as usual, his admiral's frock-coat, bearing on the left breast four stars of the different orders with which he was invested. Ornaments which rendered him so conspicuous a mark for the enemy were beheld with ominous apprehension by his officers'. Southey, *Life of Nelson*, p. 333.

16. *ὑπομένον*—'What remains behind', but *ὑπομένει* below is 'will withstand thee'.

18. *χαίρας ἀνταιρόμενον*—Cf. ch. 143 end, *οὐδὲ χαίρας ἀνταίρεσθαι*.

19. *βασίλειήν*—We may understand *καλλίστην* from what follows, 'the finest kingdom and city': or it may be perhaps better to take *βασίλειήν* by itself, in the sense of 'a kingdom', as distinguished from the other petty republics, and therefore more worthy of consideration.

20. *προσφέρειν*—Either (1) 'thou hast to deal with', or (2) 'thou art attacking', cf. 210, *ὡς δ' ἐπέτεσον φερόμενα*.

ἰδ. ἀρίστους—The Spartan infantry were known, as were the Athenian seamen, to be the best of their kind. Their supremacy remained uncontested until the battle of Leuctra, B.C. 371, when they had to yield to the Theban attack in column.

22. *ὅτινα τρόπον*—For the adverbial accusative see note on ch. 60.

ἰδ. τοσούτοι—i.e. 'so few'.

24. *χρᾶσθαι*—Infinitive for imperative, as in ch. 141, *μηδὲ σὺ γ' ἱπποσύνην τε μένεις...ἀλλ' ὑποχωρεῖν*.

ib. ταύτη ἐκβῆ τῇ—‘Shall turn out in the way which’. ἐάν with subjunctive should always be translated ‘if it shall’, distinguishing it from ἐλ with indicative and with optative, thus ἐλ ἔχει is ‘if he has’, ἐάν ἔχη, ‘if he shall have’, εἰ ἔχοι, ‘if he were to have’.

210. 2. αἰεὶ—Attic αἰ, Homeric αἰέ, is from a root that probably means ‘to go’, thus αἰών, time, is that which is always ‘on the move’, cf. αἰ-διος everlasting, Latin *aevum*, *aeternus* (= *aeviternus*), *aetas* (= *aevitas*).

5. διαχράσμενοι—The force of the preposition is ‘displaying to the full’, ‘making a thorough show of’: cf. the compounds ἀποχράσμαι ‘use to the full’, καταχράσμαι ‘use up’, ‘destroy’, παραχράσμαι ‘misuse’, ‘disregard’, see ch. 223, end.

6. Κισσίους—Cissia was the Elam of Scripture, and its capital was Susa, cf. Daniel viii. 2, ‘I was at Shushan in the palace, which is in the province of Elam’: Acts ii. 9, ‘Parthians and Medes and Elamites’. Cissia was bounded on the west and south by the Tigris and the Persian Gulf, on the north by Assyria.

7. λωγρήσαντας ἄγειν—‘To take them alive and bring them’: λωγρέω from λῶω, ἄγρω I hunt.

ib. ἐπέπεσον...ἐπιπτον—‘When they fell upon (aorist, single act)...many were falling’, imperfect, continued act; note on ἀνορθώσαντες εἶχον, ch. 208.

9. καίτερ—‘Although’, always followed by a participle, as is αἶτε, cf. αἶτε μαχόμενοι, 211.

10. προσπιπτοντες—Cf. προσπιπταμένων τῶν πρώτων, ch. 22, note there.

ib. παντί τερ—τερ for τῷ, ‘to every one’.

11. ἀνθρώποι...ἄνδρες—So Cicero, writing to his brother Quintus (ii. 11), says, ‘If you appreciate the genius of Lucretius, *virum te putabo* (I’ll think you a true man); but if you manage to get to the end of some other dry treatise, *hominem non putabo*, ‘I shall not think you a human being at all’. Cf. too Cic. Verr. 5. 31, ‘*Sic vixit Verres ut vir accumberet* (sat at table) *nemo praeter ipsum et filium: etsi recte dixeram virum, cum isti essent, neminem fuisse*’.

12. δὲ ἤμεινος—‘Was going on (ἐγίμενο, imperfect) all

through the day', cf. vi. 12, *παρεῖχε τοῖσι Ἴωσι πόνον δι' ἡμέρας*, 'was giving the Ionians work all day long': also of distance 'through which', viii. 71, *οἰκοδόμεον διὰ τοῦ Ἰσθμοῦ τεῖχος*, 'right across the isthmus.

211. 1. *τηρχέως περιέποντο*—'Were being roughly handled'. *ἔπω* (better known in the middle *ἔπομαι* I follow) means 'I busy myself about something', the passive *ἔπομαι*, only used in compounds, is 'I am treated'. Other compounds are *ἀμφιέπω* tend, *διέπω* manage, *ἐφέπω* accompany, *μεθέπω* pursue, carry through. *ἔπομαι* (= *σέπομαι*) is the Latin *sequor*, from which come *secundus* favourable, lit. *following*, *pedissequa* lackey, *socius* ally.

2. *ὑπετίσαν*—For the meaning of verbs compounded with *ὑπεκ*-, see on *ὑπεκθέσθαι*, viii. 41.

ib. *ἐκδεξάμενοι*—'Taking their place'.

4. *ὥς δὲ*—The *δὲ* is ironical, 'as though, of course', like *φεύγεσκον δῆθεν* below, 'pretended to fly'. *γε* emphasises *οὔτοι*, having much the same effect as to print the word in italics would have in English.

5. *εὐπερίως*—'Easily', lit. 'favourably', from *εὖ*, *πίπτω*, a metaphor from dice *falling* well. Metaphors of this kind were not uncommon, Thuc. has *ἀναρριπτεῖν κίνδυνον*, 'to hazard the throw of danger', and Aeschylus has *τύχαι εὐπροσωποῦνται*, 'fortunes that fall and show a favourable face (*προσώπον*)'.

6. *οὐδὲν πλεον ἐφέροντο*—'Advanced not a whit the more', cf. *ἐπέπεσον φερόμενοι*, last ch.

7. *ἄτε...μαχόμενοι*—'Since they fought', see note on *καίπερ*, ch. 210.

8. *βραχυτέροισι*—In fighting at a distance, the Greeks would, as a rule, throw their spears, the Persians would use bows and arrows. But the fighting at Thermopylae seems to have been entirely a hand-to-hand affair, and so the Persians, with their shorter weapons, would not be able to reach the Greeks over the close hedge of long pikes that barred the pass.

10. *δέξιος λόγου*—'In a manner worthy of their reputation', cf. viii. 10, end, *Ἀθηναίων λόγος ἦν πλείστοις*, 'the reputation of the Athenians was very high'.

10. ἄλλα τε...καί—See note on ch. 142.

11. ἔπιστάμενοι—‘Knowing full well’: the force of the preposition must not be disregarded, so κατέβαλλον, l. 16, ‘shot down’.

14. καταλαμβάνομενοι—‘When overtaken’.

15. ὑπέστρεφον δὲ—δὲ with the imperfect often denotes repeated action, as we say ‘would turn about’, cf. Aristoph. Plut. 1011, νηττάριον δὲ καὶ φάττιον ὑπεκορίζετο, ‘he would call me fond names, little duck and dove’.

15. μεταστρεφόμενοι—‘Wheeling round’: μετὰ in compounds often denotes ‘change’, see note on μεταδεδογμένων, ch. 13.

18. παραλαβεῖν—οὐδὲν is accusative after παραλαβεῖν, ‘to get no advantage’, while τῆς ἐσόδου is governed by πεπειρώμενοι, ‘in their attempts on the pass’.

19. κατὰ πάντα—‘When they attacked both by divisions and in every other way’, cf. κατὰ τάξιν τε καὶ κατὰ ἔθνη, ch. 212,

212. 1. οἱ βάρβαροι—βάρβαροι and the Latin *barbus* (stammering) are from the same root, meaning probably ‘unintelligible’, the Greeks naming all foreigners alike from the (to them) indistinctness of their speech. Thus Aristophanes speaks of the birds as βάρβαροι, i.e. ‘inarticulate’. The Egyptians, according to Herod. (ii. 158), called by the name of ‘barbari’ all those μὴ σφίσι ὁμογλώσσους. The term ‘Berkers’, applied to the Moors, is the same; Gibbon thinks (ch. 51, note) that it ‘was borrowed from the Latin provincials [settled in N. Africa] by the Arabian conquerors, and has justly settled as a local denomination (Barbary) along the Northern Coast of Africa’.

3. ὀλίγων—‘Since the Greeks were few in number’.

6. ἔθνη—ἔθνος means (1) a collection of people, a crowd, (2) as here, a tribe, (3) in the New Test. τὰ ἔθνη = the nations, the other nations, the Gentiles, as opposed to the Jews.

15. ἐν μέρει—i.e. relieving one another in turn at the front of the battle.

8. οὐδὲν ἀλλοιότερον—‘Found nothing different to what...’ ἀλλοίως is sometimes used of a change for the worse, ὥς μὴ τι

ἄλλωσιν περὶ σοῦ βουλευσώμεναι, 'that they may not make some unfavourable decision...'. So the adverb ἄλλως means 'otherwise than is right', i.e. 'in vain'. Some think that ἄλλοιότερον here is used in a good sense, 'found nothing better', but the sense given above appears to be the true one.

213. 1. χρήσεται—Translate 'what he should do': Xerxes said ἀπορῶ ὅτι χρῆσσομαι, just as, below, Epialtes thought δοκέω ὀλεσθαι, and the Greek idiom, to give more vividness to the story, keeps the verb in the same tense. See on παύσει, ch. 54.

5. τὴν ἄτραπον—Brennus and his Gauls are said to have used this same path in their passage into Greece. A similar path was the ultimate cause of the surrender of the Lacedæmonians at Sphacteria (Thuc. iv. 86). They were defending themselves with some success, when a Messenian led a small Athenian force round by a path over the cliffs, and appeared in the Spartan rear.

9. Ἀμφικτυόνων—The Amphictyonic council represented the religious union of the Hellenic tribes, the word meaning those who 'dwell around', 'neighbours'. It was in no sense a federal union, or league for offensive or defensive warfare, such as the United States of America, or the Cantons of Switzerland. At first there was nothing political about it, and its chief object was to be a court regulating matters of religion, especially the religion of warfare, and to preserve the honour of the temple of Apollo at Delphi. Thus Athens and Sparta were not directly represented at the Council, but only appeared as part of the Ionic and Dorian tribes respectively. The union probably originated in the south of Thessaly, and this will account for such small tribes as Malians and Oetaeans ranking equally with Ionians and Dorians. Each tribe sent two or three deputies, certain of which were called Πυλαγόροι, to the meetings of the Council, which were held at the temple of Demeter at Thermopylae in the autumn, at the temple of Apollo at Delphi in the spring. In after times the authority of the Amphictyons in matters of religion was taken advantage of by states who wished to serve a political purpose; thus they were induced to proclaim a sacred war against the Phocians for cultivating some consecrated land.

10. ἐπεκνήχθη αὐτῷ—'Was set on his head'.

ιβ. κατήλθε—κατέρχομαι, καθοδὸς: are the regular words used of an exile's return to his native land.

11. Ἀντικύρην—Probably his native place, as Anticyra was an island in the Malian Gulf. It was celebrated for producing the hellebore, a herb supposed to cure madness, cf. Hor. *A. P.* 300, *tribus Anticyris caput insanabile*, and, speaking of a supposed madman, he says (*Sat.* II. 3. 166), *Naviget Anticyram*.

14. σημανέω—This promise is never fulfilled. Herodotus probably did not live to complete his history, in the sense of fully revising it, though he brings the story of the Persian wars to a proper conclusion.

215. 1. ἤρεσε—Read *ἡρεσε*. A nominative must be understood out of τὰ, 'since those things pleased him which...'; and so below *ἔπεμπε τῶν ἐστρατιῶν* Ἰδάρην, an accusative has to be supplied out of τῶν.

4. περὶ λύχων δάδε—The time of day, when there were no clocks, was best marked by men's different occupations, so we have *ἐς ἀγορῆς κου μάλιστα πλεθώρην*, ch. 223, 'about the time of full market'; and *περὶ πλεθούσαν ἀγορὰν* in the same sense. Other instances are, *μέχρις οὗ ἀγορῆς διαλύσιος*, Hdt. III. 104, 'until the breaking up of the market': *βουλυντόνδε*, 'towards evening', lit. 'the loosening of the oxen', Horace's '*sol ubi... juga demeret bobus fatigatis: ἤλ'χ' ἔσπεροι λαμπτήρες εὐκέτ' ᾗθον*', Soph. *Ajax* 285: and cf. 1 Kings xix. 86 'It came to pass, about the time of the offering of the evening sacrifice'.

5. δάδε—ἀππῶ is properly 'I tie'; 'fasten'; in the middle, 'I touch', and the idea of 'kindling' a fire comes from the notion of contact. Derivatives are *ἀπάτη* deceit, properly 'fastening', *ἀπαφίσκω* deceive, while *ἄμμα* knot, and *ἀνήη* team (cf. *jugum* from *jungo*) retain the original meaning. Latin *apiscor*, *adipiscor*, *aptus*.

7. κατηγήσαντο ἐπὶ—'Guided against', *καθηγέομαι* taking a dative after it as in VI. 102, *ἐς τοῦτό σφι κατηγέετο Ἰππῖης*. Others have translated, 'told it to the Thessalians to the injury of the Phocians', but the verb is common in Herod. in the meaning first given.

9. ᾗσαν ἐν—See note on ch. 203.

ιβ. ἐκ τόσου δή—sc. χρόνου, 'from so very (δή) long ago'.

9. κατεβδεκτο—'It had been proved (καταδείκνυμι) no good to the Malians', i.e. they had always made a bad use of this path.

217. 1. οὕτω ἔχουσιν—We must paraphrase, to get the right meaning: 'Such then was the path, and such its nature, by which...'

4. τε...καί—'As soon as...then'; for other instances, see on viii. 84.

ib. διέφαινε...ἐγένοντο—Here again, as in ch. 208 (ἀνορθώσαντες εἶχον), the imperfect denotes a continuous, the aorist a momentary act: 'day was dawning, they found themselves'.

5. κατὰ τοῦτο—'At this point'.

9. ὑπὸ τῶν εἶρηται—The fuller form would be ὑπὸ ἐκείνων οὓς εἶρηται, cf. ch. 89, ἐκέλευε τοῖσι (= ἐκείνους οἰσι) προσετέτακτο: ch. 215, ἐπέμπε τῶν ἐστρατήγεε Ἰδάρη.

10. ὑποδεξάμενοι—'Undertaking it for', or, 'under a promise to Leonidas'.

218. 1. ἔμαθεν—See note on ch. 46.

2. ἀναβαίνοντες ἐλάνθανον—So ἐλάνθανε ἔχων, viii. 5, 'secretly kept', lit. 'escaped notice keeping'. Sometimes the construction is reversed, and λανθάνω put in the participle, as in viii. 75, λαθὼν ἐξέρχεται.

ib. τὸ οὖρος ἰδὼν—Probably not governed by ἀναβαίνοντες, but an accusative absolute, 'since the whole mountain was'.

8. ἐνεκύρησαν—Here with the dative, in ch. 208 it occurred with the genitive, ἀλογίης ἐνεκύρησε πολλῆς.

9. καταρρωδήσας—His experience of the past few days had taught Hydarnes to have a seasonable dread of the Spartan soldier.

10. ποδαπός—Latin *cujus*? of what country?

12. ὡς ἐς μάχην—Simply, 'for battle', not, 'as if for battle', so below, l. 15, παρεσκευάδατο ὡς ἀπολεόμενοι, 'prepared to die'. So in ch. 218, ὡς δοκῶν οἰσεσθαι, 'thinking that he would get'.

14. ἐπιστάμενοι—Not, as generally, 'knowing', but, 'thinking', or, as we say, 'making sure', cf. viii. 97.

15. ἀρχήν—Literally, 'as a beginning', i. e. 'on purpose', 'expressly', so in vii. 220, ἐς τὴν ἡλθον φυλάξοντες ἀρχήν, 'to which they came on purpose to guard it'.

17. ἐποιεύντο—'took no heed of', 'made of no account', Lat. *minimi, flocci facere*.

222. 1. ἀποπεμπόμενοι—In spite of their successful resistance, many of the Greeks had wished to retreat from Thermopylae, and accordingly Leonidas sent away all the other allies except those here specially mentioned as staying. Besides the glory he would win for himself and his nation, a further inducement to Leonidas to stay had been an oracle which declared that Sparta must lose either her king or her city, so he prepared to sacrifice himself for his country.

ib. ὄχοντο—ὄχομαι is 'I am gone', ὄχοντο, 'were gone', cf. ὄχοντο φεύγοντες in the last ch.

2. ἀπίδντες—εἰμι, 'I will go', loses its future sense in the participle and other moods.

4. Θηβαῖοι—One does not quite see how the Thebans, 400 in number (ch. 202), could have been detained against their will by only 800 Spartans, some of whom had already fallen. But we must remember that these Spartans had each at least one attendant, and probably more than one, and no doubt the Thespians would give their assistance. The best view of the case, however, is to suppose that Herodotus is mistaken, and that the Thebans did remain willingly, not indeed that they might resist the Persians to the last, as the Spartans did, but that they might gain favour with Xerxes by going over to his side in the middle of the final struggle. After Thermopylae the Thebans certainly sided openly with Xerxes, and now, to excuse themselves for appearing in the ranks of his enemies, they would naturally tell him that they had been detained by force. This is the view taken by Mr Grote, *Hist. Greece* iii. 438 and notes.

6. ἐν δμῆρων λόγῳ—See note on λόγος, ch. 41.

ib. Θεσπίδες—As Thespieae was in Boeotia, and, Thermopylae once passed, would be at the mercy of the Persians, their best chance was to fight. The subsequent distress of the surviving Thespians is painfully illustrated by the fact that in the battle of Plataeae in the following year, they had no heavy

armour (Herod. ix. 30). After the final repulse of Xerxes, they were forced to recruit their city by the admission of new citizens (Herod. viii. 75). There was a tradition that the 80 Mycenaeans remained too, and so incurred the enmity of Argos (note on ch. 202).

7. οὐκ ἔφασαν—οὐ φημί is treated almost as one word, 'I refuse'.

223. 2. ἐπισχών—'Having waited'; so viii. 5, τοὺς Ἕλληνας ἐπισχεῖν ὥδε ποιεῖ, 'he makes the Greeks to wait'.

ib. μάλιστα—See note on ch. 22, and for the whole expression, note on περὶ λύχων ἀφάς, ch. 215.

8. πρόσοδον ἐποιέετο—'Began to make (imperfect tense) his attack.' A more usual sense of πρόσοδος is what 'comes in' to a city, i.e. its revenue or *income*. We have also in this ch. περίοδος (l. 7) a road round, a circuit, and ἐξόδος (l. 10) a sallying forth.

9. τὴν ἐπὶ θανάτῳ ἔξοδον—'A rush upon death', i.e. 'were only rushing forward to meet their doom'.

12. ἐφυλάσσετο—'Used to be guarded,' i.e. on the occasion of the previous fights.

ib. ἀνὰ τὰς προτέρας—ἀνὰ literally means 'from bottom to top', exactly the reverse of κατὰ: Herod. uses it to mean 'throughout,' cf. viii. 10, ἀνὰ τὰ στρατόπεδα, also of time, as in viii. 123, τῷ ἀξιώματι γενομένῳ ἀνὰ τὸν πόλεμον, 'to the man who had showed himself most worthy throughout the war'. It is also used distributively, cf. ἐλαίνειν ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, 'to march at the rate of five parasangs a day': κλισίας ἀνὰ πεντήκοντα; companies at the rate of fifty (to each), E. V. 'by fifties in a company', S. Luke ix. 14.

14. συμμίσγοντες—Cf. πρὶν ἢ συμμῖξαι σφέας τοῖσι Μήδουσι, ch. 226, and note on ch. 202.

15. τελέων—'The companies', cf. κατὰ τέλεα προσβάλλοντες, ch. 211.

16. ἑρράπιζον—So Xenophon, in his account of the retreat of the Ten Thousand, says ἐνταῦθα ἐπιγίγονται οἱ βάρβαροι καὶ ἐβαλλον ἐσφενδόνων ἐτόξευον ὑπὸ μαστίγων, Anab. iii. 4. 25. It was of course to the contingents sent by the subject allies, not to the Persians themselves, that the lash was used.

18. *δυσθάρυντο*—‘Were drowned’. We have had the same word used of ships being ‘wrecked’, in ch. 190.

19. *λόγος οὐδείς*—‘No consideration was shown for a dying man’. Cf. iv. 135, *ἀνδρας, τῶν ἢ ἐλάχιστος ἀπολλυμένων λόγος*, ‘those men whose deaths were of least account’.

20. *τὸν μέλλοντα...ἐκ τῶν*—‘The death that was sure to come upon them at the hands of those...’.

22. *ἀπέδεικνυντο*—‘Showed forth’, so *ἀπόδειξις* is used of a rhetorical ‘display’. The root is *δεικ*, to show or point, from which come *δική* justice, Latin *judex* (= *jus-dex*) lit. ‘law-pointer’, *index*, *in-dic-tum* proof, *dico* I say or mark, *disco* (= *dic-sco*, I begin to mark) I learn; English *teach*. The change from *d* to English *t* is quite regular, cf. *δύω* two, *δέμω* timber, &c.

23. *παράχρᾶμένοι*—‘Reckless of their lives’, literally, ‘misusing’.

224. 2. *ἐτύχανε κατηγότα*—Like *ἐτυχον ἐξω τεταγμένοι*, ch. 208.

ιβ. διεργάζοντο—Latin *confecerunt*, ‘dispatched’.

6. *οὐνόματα*—The names would be preserved at Sparta. One of the Three Hundred, named Aristodemus, who through sickness had not been present at Thermopylae, was insulted and called ‘Aristodemus the coward’ on his return to Sparta. He recovered his fair fame at the battle of Plataea.

8. *ἄλλοι τε ... καὶ*—Note on ch. 142.

ιβ. ἐν δὲ—‘And amongst them’.

13. *ἐπέθηκε*—‘Gave besides’ (*ἐπι*), i.e. in addition to the usual dowry (*πολὺ*).

15. *ὑπὲρ τοῦ νεκροῦ*—We are reminded of the struggles between the heroes in the *Iliad*, for the bodies of the slain.

225. 1. *ἰδιωμαὶ*—The exact nature of the position will best be realised by a quotation. ‘In some parts of the column the combatants were so closely locked as to be almost unable, for a while, to give the least movement to their chargers; and whenever the red-coated horseman thus found himself in-wedged and surrounded by assailants, it was only...by seizing now and then an occasion for a thrust or a cut, that he was

able to keep himself among the living.....If this struggle bore closer resemblance to the fights of earlier ages than to those of modern times, it had also the characteristic of being less destructive than might be imagined to life and limb.' Kinglake's *Crimea*, Vol. iv. ch. 5, Narrative of the Battle of Balaklava.

2. ἐς δ—'Until,' meaning exactly the same as μέχρι οὖ below. For the force of the prepositions in ὑπεξείρυσαν, see note on viii. 41.

3. συνεστήκει—'This conflict was going on', cf. ch. 142, γινώμαι...συνεστήκει μάλιστα, 'most conflicting'.

6. τὸ νεῖκος—Another of Herodotus' poetical expressions; indeed here, in his description of this last struggle, his language has quite an Homeric cast. Not to mention the hint at the fight over the corpse of Leonidas, we have such words as ἐτεροιοῦτο, παραμειψάμενοι, ἀλεξομένους &c. No doubt the historian is carried away by the grandeur of the scene he is describing, and feels it to be, what it really is, Greece's second and best epic poem. Cf. Hom. Il. 12. 361, ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν: 16. 862, γίγνωσκε μάχης ἑτεραλκεία νίκην.

7. παραμειψάμενοι—Just as ἀλλάσσω, 'I change', in the middle comes to mean 'I depart', so ἀμείβω in the middle is 'to leave', 'pass by'; cf. Σπερχεῖδιν ἀμειψάμενοι, ch. 228.

9. δκου νῦν—These are the words of one who had evidently seen the place himself. The lion was the heraldic device of the Spartan kings, but the statue was probably not without reference to the name Leonidas.

11. μαχαίρησι—This seems to be the same weapon as the ξίφος in the preceding chapter; as a rule μάχαιρα is a knife, dirk, as distinguished from ξίφος, a broadsword. The word is from the same root as μάχομαι I cut, fight, μάχη battle, Latin *mactō* I slaughter, *macellum* meat-market: *macer* soft, thin, and *maceria* a wall of soft clay, are from another root, connected with μάσσω I knead.

ιδ. τοῖσι αὐτῶν ἐτίγγανον—'Those of them to whom their swords still happened to remain'.

12. κατήρυσαν—The combatants on each side at this spot began to hurl against one another some of those loose pieces of rock which there strewed the ground. By some of our officers this Homeric resource was regarded as 'unsoldierly'. Kinglake, *Crimea*, Vol. v. ch. 6, Battle of Inkerman.

226. 2. λέγεται—For the original meaning of λέγω, see note on ἀπολελεγμένοι, ch. 40. Notice the compounds ἀπολέγεσθαι to choose, διαλέγειν to separate, διαλέγεσθαι to converse, ἐπιλέγεσθαι to read (Herod.), καταλέγειν to tell a tale, συλλέγειν to collect.

6. ἀπίωσι—For the form, cf. ἐπιθέωνται, ch. 191, ὀφθέωσι, viii. 7.

ιβ. ἐν ἀλογίῃ—Cf. ἀλογίης ἐνεκύρῃσε πολλῆς, ch. 208 end.

9. πάντα ἀγαθὰ—Translate, 'nothing but good'.

10. εἰ ἔσοιτο ἡ μάχη—'Since the battle against them (πρὸς αὐτοὺς) would be'. The Future Optative is used only in indirect discourse after *secondary* tenses, to represent a Future Indicative of the direct discourse. Here then, εἶπεν ὡς ἀγγέλλοι...εἰ...ἔσοιτο=(in the direct) ἀγγέλλει...εἰ ἔσται.

227. 1. μετὰ τούτον—'Next to him', see on μετὰ τούτους, ch. 55.

ιβ. ἀριστεύσαι—After the war was over, the Greeks met at the Isthmus of Corinth ἀριστήϊα δῶσαντες τῷ ἀξιώματι γενομένην Ἑλλήνων, viii. 123. Cf. too Soph. Ajax, 435, τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ.

8. Θεσπείων—'Of the Thespians he was most renowned'; supply a nominative out of τῷ.

228. 1. αὐτοῦ ταύτῃ—'There, in the very place'.

2. τοῖσι τελευτήσασι—There is a slight difficulty here. Herodotus says that this first epitaph was over *all* the dead, including those who had fallen in the first days' fighting, before Leonidas sent the bulk of the allies away. But the words of the inscription itself clearly show that it was for the *Peloponnesians* alone. Then follows one for the Spartans, as distinct from the rest of the Peloponnesians. Thus the Thespians, Thebans, Locrians and Phocians are uncommemorated by any epitaph. Herodotus has evidently fallen into a slight error.

5. ἐμάχοντο—Herodotus regards the distich as an epitaph over the *slain*, but it is clearly only an inscription in honour of *all* those Peloponnesians who fought.

6. χιλιάδες τέτορες—Herodotus has only told us of 8100 Peloponnesians (ch. 203, note) being present at the first e-

gagements in the pass. But it has been stated by other writers that a body of Lacedaemonians (i.e. probably Perioeci, as distinguished from the genuine Spartan stock), 700 in number according to some, 1000 according to others, accompanied the Three Hundred. Whichever amount be accepted, it will bring the total to a figure which may well be expressed in round numbers as 4000.

9. ἀγγέλλειν—Note on μένειν, ch. 141.

10. ῥήμασι πειθόμενοι—A *varia lectio* was πειθόμενοι νομίμοις. This was probably the reading Cicero had before him, when he translated the epitaph thus :—

*Dic hospes Spartae nos te hic vidisse facentes,
dum sanctis patriae legibus obsequimur.*

An English translator has succeeded better :—

‘Go tell the Spartans, thou that passest by,
That here obedient to their laws we lie’.

15. οὐκ ἔτλη—‘Did not stoop to’, ‘had not the heart to’, cf. *μητλή: με προδοῦναι*, Eurip. *Alc.* 275. Latin *non sustinuit*; cf. Ovid, *Met.* vi. 605, *Sed non attollere contra Sustinet haec oculos*, ‘has not the face to raise’.

18. Σίμωνίδης—A lyric poet, born at Ceos, B.C. 556. He is to be distinguished from Simonides of Amorgus, who flourished about B.C. 660, and was an iambic and satiric poet. The Simonides here mentioned had been a favourite at the court of Hipparchus, tyrant of Athens, and was now the poet laureate of the day. He composed triumphal odes in honour of the victories of Salamis and Plataea, fragments of some of which are extant. He afterwards accepted an invitation to the court of Hiero, king of Syracuse, where he must doubtless have met Aeschylus, Pindar, his rival in lyric composition, and other minor celebrities. He died at Syracuse B.C. 467.

19. κατὰ ξενίην—The tie of *ξενία* was constantly formed between individuals of different nations, cf. Thuc. viii. 6, ‘*Ἀλκιβιάδης* (of Athens) *Ἐνδίω ἐφορεύοντι* (of Sparta) *πατρικὸς ἐς τὰ μάλιστα ξένος ὤν*. The feeling was so strong as to become a kind of religious freemasonry, and by his epithet of *ξένιος*, Zeus himself was made the special protector of the rights of the stranger. Thus when Themistocles, in his flight from the combined anger of Sparta and Athens, came to the court of Admetus, the king’s wife bade him (her husband being absent)

τὸν παῖδα σφῶν λαβὼν καθίξεσθαι ἐπὶ τῇ ἐστίᾳ. And when Admetus returned he did not dare to betray the suppliant, who had thus put himself under his protection (Thuc. i. 136). Cf. too Herod. vii. 89, where Xerxes, though very angry with Pythius the Lydian for his request (ch. 88), says *σὲ μὲν γὰρ καὶ τοὺς τέσσαρας τῶν παίδων βύεται τὰ ξέλια*, i.e. the presents of hospitality given by host to guest.

BOOK VIII.

4. 1. τότε—‘At the present time’, cf. vii. 223, τότε δὲ συμμιλῶντες, ‘when they now engaged’.

ιβ. οὔτοι—The combined Greek fleet numbered 271 triremes and 9 penteconters. Of these the Athenians contributed 127, and the Corinthians 40, but the whole fleet was under the command of Eurybiades the Spartan, although the Lacedaemonians only furnished 10 ships.

4. παρὰ δόξαν—παρὰ with the accusative means ‘along-side of’, and so, from the notion of two things lying side by side, ‘compared with’, and then ‘contrary to’, as here. παρὰ δόξαν ἢ ὥς is probably what is called a ‘mixed construction’, namely, a confusion between ‘otherwise than (ἢ)’, and ‘contrary to the opinion they held’.

6. κατεδόκειον—Simply, ‘thought’, cf. viii. 69, καταδόξας σφέας ἐθελόκακείν, ‘thinking they played the coward’; see on καταφρονήσαντες, ch. 10.

7. Ἀρτεμισίου—In the territory called Histaeotis (vii. 175), at the extreme north of Euboea.

10. ὑπεκθίνονται—Ionic for ὑπεκθῶνται, from ὑπεκτίθηναι.

12. τριήκοντα ταλάντοις—‘Of thirty talents’, ταλάντοις in apposition to μισθῷ. A talent=about £240 English.

13. ἐπ’ ᾧ τε—‘On condition that’. For the untranslated τε, see on ἐπεὶ τε, vii. 43. Other instances of τε being kept in relative phrases in Attic are ἄτε since, ὥστε, ὡς τε able, ἔστε until (l. 10), εὔτε when.

6. 3. περὶ δεῖλην πρῶτην—δεῖλη is said to mean originally ‘the hot time’, i.e. just after noon, but in later prose it is used

to signify evening as distinguished from night. In its meaning of 'afternoon' it is qualified by *πρωτα* (as here) or *ὀψία* (ch. 9), while *δελη* by itself would generally mean 'at evening time'. The root is *δϛ* to shine, from which we have *διος* heavenly, *εὐδία* clear sky, *δῆλος* (= *δέελος*) clear, *Ζεὺς* (= *Δγεὺς*, genit. *Διὸς*) the god of the clear heaven, Latin *Diovis* or *Jovis*, *deus*, *divus*, *dies*, *interdiu*, *Diana*, feminine of *Dianus* or *Janus*.

7. *εἰ καὶ*—'In hopes that', lit. 'if by any means'.

10. *φεύγοντας*—'And night should cover their escape'; *καταλάβοι*, literally 'should overtake', cf. vii. 211, *καταλαμβάνομενοι ὑπέστρεφον*, 'turned back when overtaken': vii. 88, *καταλαμβάνει πάντας στρατεύεσθαι*.

ib. *ἐμὲλλον*—Cf. vii. 23, *ἐμὲλλέ σφι τοιοῦτο ἀποβήσεσθαι*, and note there.

11. *ὅθην*—'Of course': the word is generally used ironically, like *ὅ* in vii. 211, *ὥς ὅθ οὗτοι γε εὐπερώς κατεργασόμενοι*.

ib. *ἔσται*—'And they wanted (lit. it was necessary) not even the torch-bearer, as their phrase is, to escape and survive'. In the Spartan army the *πυρφόρος* carried the sacred fire, taken from the altar of Zeus at Sparta, which was required for the sacrifices on the march. This fire had, like the hearth of Vesta at Rome, to be kept alight at any risk, hence to defend the *πυρφόρος* came to be used as a proverb, 'to stand out to the last'.

7. 1. *πρὸς ταῦτα*—'In view of these things', 'accordingly'.

2. *ἀποκρίναντες*—'After separating out'. Notice the compounds *ἀνακρίνειν* to examine, *ἀποκρίνεσθαι* to answer, *διακρίνειν* to decide, *κατακρίνειν* to condemn, *παρακρίνεσθαι* to be drawn up, *προκρίνειν* to select, *ὑποκρίνεσθαι* to answer (Ionic), in Attic, to answer on the stage, to act a part, whence the English 'hypocrite'.

4. *Καφάρεια*—Caphareus and Geraestus were the two promontories at the extreme south of Euboea. The former was the supposed scene of the wreck of the Greek fleet on its return from Troy, misled by the beacon fires lighted by Nauplius who had lost his son Palamedes in the war. Cf. Prop. iii. 7. 89, *saxa triumphales fregere Capharea puppes*: Virg. Aen. xi. 260, *Euboeicae cautes, ultorque Caphereus*.

5. Ἐγροπον—The modern Negropont. The ancient name, connected with βλή blast, βρίζω to fan, refers to the rapidity and strength of its currents.

6. σφεῖς—‘They’, i.e. the main body, left behind in the Pagasæan Gulf.

9. ταύτης τῆς ἡμέρας—A genitive of time, cf. χειμῶνος, ‘in winter time’. In Greek the ablative had dropped out, and its place was supplied both by the genitive and dative (locative). Thus time *when*, was expressed either by ταύτης τῆς ἡμέρας or, more commonly, ταύτῃ τῇ ἡμέρᾳ.

10. σφί μὲλλε φανήσεσθαι—‘Should be shown them on the part of (παρὰ), lit. coming from.’

11. ὡς ἤκόντων—‘To say they were come’.

8. 2. ἦν γὰρ—The construction is irregular; leave out γὰρ in the translation.

3. δύτης—The more usual word is κολυμβητής. Divers carried provisions to the Spartan army when besieged on the island of Sphacteria (Thuc. iv. 26). The Athenians, too, used divers to saw away the piles driven by the Syracusans into their harbour, τούτους (σταυροὺς) κολυμβηταὶ δυόμενοι ἐξέπριον μισθοῦ (Thuc. vii. 25). Diving for the pearl-oyster was carried on, apparently, as early as Homer’s time, cf. Il. xvi. 747, ἀνὴρ δδε, τῆθεα διφῶν, νηὶς ἀποθρώσκων, where τῆθεα is generally explained to mean a kind of oyster.

5. τῶν χρημάτων—‘Of their money’, note on vii. 1.

7. εἶχε ἄρα—‘Had, as it seems’, cf. vii. 35, σοὶ δὲ κατὰ δίκην ἄρα οὐδεὶς θύει. For ἐν νόῳ εἶχε cf. last ch. οὐκ ἐν νόῳ ἔχοντες.

8. οὐ...οἱ παρέσχε—‘There was not opportunity for him’, cf. ch. 75, καὶ νῦν παρέχει κάλλιστον ὑμῶς ἔργον ἐτεργάσασθαι, ‘now there is a chance for you to do’. ἀλλὰ γὰρ has already been noticed.

9. τὸ ἐνθεῦτεν ἤδη—‘After this’, cf. Eur. Bacch. 1063, τοῦντεῦθεν ἤδη τοῦ ξένου τι θαυμ’ ὀρώ. See ch. 98, l. 12, τὸ δὲ ἐνθεῦτεν ἤδη κατ’ ἄλλον διεξέρχεται.

13. σταδίους μάλιστα κη τούτους—‘Accomplishing about eighty stadia in this’, lit. ‘these 80 stadia’; with the position and meaning of τούτους, cf. Soph. Ajax 114, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν, ‘since thus it pleases thee to do’, ἦδε agreeing with

τέρψις instead of τὸ δρᾶν: Soph. Trach. 488, ἡμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις, 'if thou considerest this a sin', τήνδε for τοῦτο: Aesch. Prom. 754, θανεῖν αὐτὴ γὰρ ἦν ἂν πημάτων ἀπαλλαγή.

14. *ὀγδόεκοντα*—'Although the usual time of remaining under water does not much exceed two minutes, yet there are instances known of divers who could remain four and even five minutes, which was the case with a Caffre boy the last time we visited the fishery. The longest instance ever known was that of a diver who came from Anjanga in 1797, and who absolutely remained under water full six minutes'. Percival's Asiatic Researches, vol. 5, quoted in Rees' Cyclopaedia.

16. *μετεξέτερα*—Rather a favourite word with Herod. cf. vii. 142, τῶν πρεσβυτέρων εἶπον μετεξέτεροι: viii. 87, οὐκ ἔχω μετεξέτερους εἰπεῖν.

17. *ἀποδεδέχθω*—'Let the opinion be declared by me': note on ἀποδέξας, vii. 4.

ib. *πλοῖον*—Herodotus is certainly right in rejecting the fable of a nine miles dive, but it is strange it should not have occurred to him that Scyllias *swam* the distance.

19. *τὴν ναυηγίην ὡς γίνοντο*—For the construction, see note on στόλον, ὡς ἐπρῆξε, vii. 18.

9. 1. *λόγον ἐδίδουσαν*—'Took counsel'.

8. *ἐνίκη*—'It prevailed', i.e. 'it was determined', cf. ἡ νικῶσα γνώμη, vii. 175.

4. *νέκτα μέσσην παρέντας*—'After letting midnight pass': μέσαι νύκτες is often used in the same sense, see note on ch. 76.

7. *φυλάξαντες*—'Waiting for', cf. i. 49, φυλάξας τὴν κυρίην τῶν ἡμερέων. In Theocritus (Alexandrine poet, flourished B.C. 280,) the word has the peculiar meaning of 'bringing with care', generally of a lover bringing a present, ἦνθον γὰρ κήγυν, ... μᾶλα μὲν ἐν κόλποισι Διωνύσοιο φυλάσσων, ii. 120: τὸν στέφανον, τὸν τοι ἐγὼν Ἀμαρυλλί φιλὰ κισσίοιο φυλάσσω, iii. 22, 'the garland of ivy which I bring thee'.

8. *ἐναντίπλευον*—'Put out to sea against', i.e. they abandoned their plan of going to meet the squadron that was sailing round Euboea, and resolved to attack the remainder of the Persian fleet that lay off Artemisium.

ib. ἀπόπειραν—'Wishing to make trial of them in battle'.

9. τοῦ διεκπλόου—The Athenians were especially skilful in this manœuvre. It somewhat resembled Nelson's plan of breaking through the enemy's line. They were thus enabled to charge their opponents' ships with their heavy beaks in broadside or stern, the most vulnerable parts. This required plenty of sea room, and accordingly we find that the Athenians were almost always at a disadvantage, when fighting in a narrow space, such as the harbour of Syracuse, or the entrance of the Corinthian Gulf. See Thuc. vii. 36, 'The Syracusans thought τοῖς Ἀθηναίοις οὐκ εἶσθαι σφῶν ἐν στενοχωρίᾳ οὔτε περίπλους οὔτε διέκπλους, ὥπερ τῆς τέχνης μάλιστα ἐπίστευον.

10. 2. πάγχυ...ἐπενείκαντες—Literally, 'thoroughly imputing madness to them': πάγχυ is an Ionic form of πάνυ. ἐπιφέρειν τίτι is 'to bring anything against anyone', cf. i. 131, τοῖσι ἀγάλματα ποιεύσι μωρίην ἐπιφέρουσι, 'they bring a charge of madness against those who make statues': vi. 112, μωρίην τε τοῖσι Ἀθηναίοις ἐπέφερον καὶ πάγχυ βλεθρίην.

4. οἰκότα κάρτα—'Hoping what was very probable, since they saw...'.
 7. καταφρονήσαντες ταῦτα—'Thinking this'. καταφρονεῖν usually means 'to look down upon', 'despise', but Herod., as we have already seen, uses verbs compounded with κατὰ to mean little more than the simple verb. Cf. i. 59, καταφρονήσας τυραννίδα: i. 66, καταφρονήσαντες Ἀρκάδων κρείσσονες εἶναι, 'thinking that they were stronger than the Arcadians': καταδοκέω is used in the same way in chs. 4 and 69.

ib. ἐκυκλοῦντο αὐτούς—'Began to surround them on every side'. The manœuvre by which the Greeks counteracted this is related in the next chapter.

9. συμφορὴν ἐποιεύντο—'Were distressed'. συμφορὰ is originally anything that 'befalls', but is generally used of an *unlucky* occurrence. Cf. vii. 141, συμφορῇ τῇ μεγίστῃ ἐχρέωντο: ch. 98, ἔπεμπε ἀγγελέοντα τὴν παρούσαν σφι συμφορὴν.

10. ἐπιστάμενοι—Note on vii. 218.

12. ὅσοις ἡδομένοις ἦν—'They, to whom what was going on (τὸ γινόμενον) was pleasant', lit. 'those to whom rejoicing the matter was'. Cf. ch. 14, ὡς σφι ἀσμένοις ἡμέρῃ ἐπέλαμψε, 'when day dawned upon them, to their delight'.

Thuc. II. 8, τῷ πλήθει οὐ βουλομένῳ ἦν. It is imitated in Latin; Sallust (B.C. 86—84) Jugurtha 84, *quia neque plebi militiā volenti putabatur*; Tac. Hist. III. 43, *Maturo ceterisque remanere volentibus fuit*.

15. λάμψεται—Ionic for λήσεται, cf. ἀπολαμφθέντες, ch. VIII. 70.

ib. Ἀθηναίων—‘For the reputation of the Athenians stood highest with them’: αὐτοῖσι, i.e. with the Ionians.

11. 1. ἐσήμεναι—Sc. ὁ κελευστής or ὁ σαλπικτής; cf. σημήνατος, I. 4.

8. συνήγαγον—So as not to present the broadside, their vulnerable point, to the enemy.

4. ἔργον εἶχοντο—‘Began to apply themselves to the work’.

ib. ἐν ὀλίγῳ περ—‘Although surrounded in a narrow space’.

5. κατὰ στόμα—This answers to ἀντίπρωροι in I. 1.

11. ἐτεραλκείας—‘With doubtful issue’; the adjective ἐτεραλκής is used by Herod. in the same sense, cf. IX. 108, *ὡς εἶδον γιγνομένην ἐτεραλκεία τὴν μάχην*. In Homer the word is used of victory inclining to one side *more* than to the other; II. XVII. 627, *Τρώεσσι δίδου ἐτεραλκεία νίκην*; XVI. 868, *γίγνωσκε μάχης ἐτεραλκεία νίκην*, always of the victory *changing* sides.

12. διάλυσε—‘Separated’. Notice the compounds ἀναλύειν to untie, ἀπολύεσθαι to ransom, καταλύειν to break down, lodge, παραλύεσθαι to be enfeebled (paralytic), ὑπολύειν to take off shoes.

14. περὶ δόξαν—Note on ch. 4.

17. ἔργον—In a good sense, ‘exploit’, ‘achievement’; cf. ch. 88, *ἐπείρεσθαι, εἰ ἀληθῶς ἐστὶ Ἀρτεμισίης τὸ ἔργον*; ch. 89, *ὡς ἀποδεξόμενοι τι καὶ αὐτοὶ ἔργον βασιλεῖ*.

12. 1. τῆς ὥρης—‘In season’; the genitive of time, see note on ταύτης τῆς ἡμέρης, ch. 7, and cf. ch. 71, *ὅτε νυκτὸς οὐτ’ ἡμέρης*. ὥρα, in classical Greek, never corresponds to the English ‘hour’, but means simply a ‘season’, (1) of the year (*χελματος ὥρη*, Hesiod), (2) of the day (*νυκτὸς ἐν ὥρῃ*, Hom.). The first attempt at marking out the day into anything like our ‘hours’, had been brought to Greece from Chaldaea (Herod. II. 109), and was effected by means of a sundial, but it does not seem to have come into general use till much later.

5. *ἐξοφορόντο*—Cf. VII. 188, *τὰς μὲν ἐξέφερε πρὸς Ἴππους* : VII. 76, *ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων*.

6. *ταρσοὺς*—*ταρσός*, conn. with *τέρσομαι*, I am dry, meant a stand for drying things, and then any flat open surface, such as the sole of a foot, the blade of an oar, the pinion of a wing, &c. It is from this last meaning that Tarsus in Cilicia got its name, being the fabled scene of the fall of a wing from the horse Pegasus. Kindred words are *torreo*, *torris* a torch of dry wood, *torrens* a torrent (the ideas of the rushing of a torrent and quivering of heat being similar), perhaps *terra*, the dry land as distinguished from the sea, and *testa* a jar of baked clay. *ταρσσω* in the same line is from a different root.

8. *κατιστάτο*—For *καθίσταται ἐς*, see note on VII. 188.

ιδ. *ἀπὸ τῶντες*—‘Expecting’.

ιδ. *ἐς οἷα*—This is given in the words of the frightened soldiers, they said *ἐς οἷα κακὰ ἤκομεν*.

9. *καὶ*—For the emphatic *καὶ*, see on VII. 55.

11. *ἤπταβε*—‘Came upon them’: the *ὑπὸ* conveys the idea of its being unexpected or sudden.

12. *βέυματα ἰσχυρὰ*—‘Swollen streams’.

13. 2. *πολλὸν*—For *πολύ*: cf. *πολλὸν παρὰ δόξαν*, ch. 11.

ιδ. *τοσούτῳ ὅσῳ*—‘So much the more so, as’.

4. *ἄχαρι*—i.e. ‘disastrous’; cf. *ἄχαρις συμφορὴ παιδοφόρος*, VII. 190: so *ἀνεθέλητον* is used in VII. 133 in the sense of *δευρόν*. The figure is called *meiosis* (a lessening, from *μείω* less), i.e. a softening down; cf. Virg. Georg. III. 5, ‘*quis illaudati nescit Busiridis aras*’, where *illaudati* means ‘detested’.

5. *τὰ Κοῖλα*—‘The Hollows’. It is a question whether these lay between Caphareus and Geraestus, or inside Euboea, between Geraestus and the Euripus. They were probably a range of overhanging cliffs, hollowed out by the continuous action of the currents. See Livy XXXIX. 47, *est sinus Euboeicus quem Coela vocant, suspectus nautis*: Eur. Troad. 84, *πλήσων δὲ νεκρῶν κοίλων Εὐβοίας μυχόν*.

7. *ἐπέπιπτον*—Cf. VII. 188, *αἱ δὲ περὶ αὐτὴν τὴν Σηπιδὰ περιέπιπτον*.

40. 2. *δηθέντων*—The forcing of Thermopylae by the Persians was unexpected by the majority of the Greeks, and

took them totally by surprise. Attica was completely open to the invader, and the prospect of defending it by occupying the range of Cithaeron does not seem to have been entertained. The Peloponnesians indeed, now thoroughly awake to their danger, were solely intent on defending themselves, and left Athens to her fate without a single regret.

3. *κατέσχει τὰς νῆας*—So *κατέσχεον ἐς* in the next chapter, with a similar meaning.

6. *Ἀττικῆς*—The desertion was not of Athens alone, but of the whole of Attica, and was so complete that when Xerxes arrived he could not capture more than 500 prisoners.

ιβ. βουλευσόμεναι—‘And might take counsel besides (*πρὸς*) what they ought to do’. For *ἔσται* see on *παύσει*, VII. 54. The Athenians said *βουλευσόμεθα τὸ ποιητέον ἔσται*.

7. *ἐπὶ πρήγμασι*—See on VII. 132.

8. *δοκούντες εὐρήσαν*—‘Thinking that they would find’. It was the occurrence of the Carneia and the Olympian games (VII. 206) that prevented the Peloponnesians assembling at Thermopylae in the first instance.

10. *τῶν μὲν*—‘Of these things they found that none was a fact (*οὐδὲν ἔδν*)’. For the emphatic *ἔδν*, see on *συμβαλέσθαι τὸ ἔδν*, VII. 209.

12. *περιεῖναι*—‘Were holding it of the highest importance that the Peloponnesus should be saved’. For *περιεῖναι*, ‘to survive’, lit. to be over and above, cf. VII. 188, *αὐτοὶ τε περιῆσαν καὶ αἱ νῆες αὐτῶν*; VIII. 6, *ἔδει μὴδὲ πυρφόρον περιγενέσθαι*.

13. *ἀπύειναι*—‘And were neglecting (*ἀφίημι*) everything else’.

14. *οὕτω δῃ*—‘Accordingly’: the phrase often expresses the result of a number of reasons, cf. ch. 84, *οὕτω δῃ οἱ ἄλλοι συνέμισγον*: ch. 6, *οὕτω δῃ κατέμειναν ἐν τῇ Εὐβοίᾳ*.

41. 3. *Ἀθηναίων*—An Athenian who left his country without leave, in time of war, was liable to the punishment of death.

4. *τῇ...σώζαν*—‘That, wherever an Athenian could, there he should place for safety...’. *σώζειν* combines the meanings ‘to take to a place of safety’, and ‘to keep in a place of safety’. *δύναται* and *σώζειν* are in the present tense, as giving the exact words of the proclamation. Amongst those thus tried off to Salamis was the poet Sophocles, now a boy.

5. οἰκίρας—The average price of a slave seems to have been three minae (about £12), but a knowledge of any trade or art added greatly to their value. The poorest citizen at Athens possessed at least one slave; the father of Demosthenes had 50, and Nicias kept more than 1000 in his mines. These slaves were not of pure Hellenic blood, but were brought from Thrace and the interior of Asia Minor.

6. Τροϊζήνα—Troezen was, like Phlius, a semi-independent town of Argolis: 'having ancient relations of religion as well as of traffic with Athens'. Grote.

7. ὑπεκθέσθαι—Herodotus seems fond of these compounds with ὑπεκ-, we have below ὑπεξέκειτο (l. 17), ὑπεκθέωνται, ch. 4, ὑπεξιώντες, vii. 223, ὑπεξείρυσαν, vii. 225. The meaning is to 'put away from out of the reach of', to 'draw out from under'; for another use of ὑπὸ in compounds, cf. ὑποκαθήμενους ch. 40, 'lying in wait for'.

id. χρηστήριον—Above, vii. 140, 141.

9. ὄφιν—The serpent was sacred to Athena, and is found with the goddess on ancient tiles and vases. It denoted the unceasing vitality of nature. Cf. the story of the 'gemini dracones' in the Aeneid, who after destroying Laocoön, *Effugiunt sacraeque petunt Tritonidis arcem, Sub pedibusque deae clipeique sub orbe teguntur*, Virg. Aen. ii. 225—7. Aristophanes (Lysist. 709) refers to this 'guardian snake'; ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρὸν ποτε.

11. ὡς ἐόντι—Note on τὸ ἐόν, vii. 209.

id. προτιθέντες—Compare the ἀρτοι τῆς προθέσεως, or shewbread.

13. ἀναισιμουμένη—'Consumed': a favourite word with Herod., used also of spending time, *ἡμέραι ἀναισιμούνται τερσεράκοντα*, ii. 11, spending money, *ἐς τὴν ἑκκοντὸν τάλαντα ἀναισιμούνται*, iii. 90, also simply 'to use', *τὸν χροῖν ἐκ τοῦ ὀρύγματος ἀναίσμιον*, i. 185.

14. μᾶλλον...προθυμότερον—'With somewhat (τι) more eagerness than before'. For μᾶλλον with the comparative, cf. *ἐγνώσαν αἰρετώτερα εἶναι μᾶλλον*, vii. 143.

16. ἀπολελουμένης—The goddess of the citadel was known by the special title of Athena Polias. When a city was doomed to destruction, its protecting gods were supposed to take their flight, e.g. from Troy, Virg. Aen. ii. 351, *Excessere*

omnes aris adytisque relictis Di: from Veii, Livy v. 21, *deos votis ex urbe sua evocatos... novas sedes spectare*: from Jerusalem at its destruction by Titus, A.D. 70, Tacitus, Hist. v. 13, *audita major humana vox, excedere deos*. Josephus (A.D. 87—100) gives the very words, μεταβαλῶμεν ἐν τρεῖδεν. Cf. Milton, 'Apollo from his shrine can no more divine, With hollow shriek the steep of Delphos leaving', Ode on the Nativity.

17. ἐπετίκοντο—The passive of ὑπεκθέσθαι above. 'In the years 1821 and 1822, during the struggle which preceded the liberation of Greece [from the Turks] the Athenians were forced to leave their country and seek refuge in Salamis three several times. A century and a half ago, also, in the war between the Turks and Venetians, the population of Attica was forced to emigrate to Salamis, Aegina and Corinth'. Grote.

56. 1. ὡς ἔσχε—'In what condition were', note on ἐχω (1), VII. 60.

4. κυρωθῆναι—'To be settled': οὐδὲ (Lat. *ne...quidem*) goes with ἐμενον.

5. ἐσέπικτον—Notice the succession of imperfects, 'began to hurry on board'.

8. νῆς τε...καὶ οἱ—For other instances of the idiom, see on VIII. 64.

ib. διαλυθέντες—The active δέλυσε occurred in ch. 11.

9. ἐσέβαινον—'Now was felt the want of a position like that of Thermopylae, which had served as a protection to all the Greeks at once, so as to check the growth of separate fears and interests. We can hardly wonder that the Peloponnesian chiefs should manifest such an obstinate reluctance to fight at Salamis. On the other hand, Salamis...could not be abandoned without breaking up the unity of the allied fleet; since Megara and Aegina would thus be left uncovered, and the contingents of each would immediately retire for the defence of their own homes,—while the Athenians also...would be in like manner distracted from combined maritime efforts at the Isthmus'. Grote, Hist. Greece, Part II. Ch. 41.

57. 4. δεδογμένον—Cf. VII. 12, δεδογμένων οἱ αὐτὶς τοῦτων. ch. 18, ὡς ὦν μεταδεδογμένον μοι.

8. τρέπονται—Cf. VII. 219, διασκεδασθέντες κατὰ πόλιν ἕκαστοι ἐτρέποντο, of the Greeks whom Leonidas sent away from Thermopylae.

10. οὐ μή—See on μή οὐ, vii. 5.

11. ἀβουλήσῃ—Cf. vii. 210, ἀναιδείῃ τε καὶ ἀβουλή δια-
χρεώμενοι.

12. ἦν κως—Cf. εἴ κως ἔλοιεν αὐτάς, ch. 6.

13. ἀναγνώσαι—‘To persuade’, used in this meaning only in Herod. and other Ionic writers. The verb is generally used with reference to writing, to ‘know it again’, i.e. to ‘read’. Notice the compounds ἀπογιγνώσκειν to despair of, acquit, ἐπιγιγνώσκειν to recognise, διαγιγνώσκειν to distinguish, καταγιγνώσκειν to condemn, μεταγιγνώσκειν to change one’s mind, συγγιγνώσκειν to acknowledge, pardon.

ιδ. μεταβουλεύσασθαι—Cf. vii. 12, μετὰ δὲ βουλευεαι, ὦ Πέρσα.

58. 2. ἀμειψόμενος—The word means to ‘change’, and so, as here, to interchange question and answer, to ‘reply’: in vii. 228 it is used of place, to change one’s position, i.e. to ‘pass by’; of. the use of ἀπαλλάττεσθαι in vii. 142 and elsewhere meaning to ‘depart’.

4. σύμμιξαι—See note on vii. 208.

7. περιζόμενος—A minute description like this would seem to indicate that possibly Herodotus was indebted for his account of this interview to none other than Themistocles himself. The whole story of the battle of Salamis and of the intrigues that preceded it, is given with such circumstantial clearness as to make it sure that Herodotus had for his informant some one who was closely concerned with them.

8. ἑωυτοῦ ποιούμενος—‘Making them his own’, pretending that he himself originated the idea.

9. χρητῶν—‘By his importunity’, lit. ‘wishing’.

59. 2. τὸν λόγον τῶν εἰνεα—‘The story of the reasons’, lit. ‘the story of the things on account of which’.

3. πολλὸς ἦν—As we say, ‘was full of words’: cf. vii. 158, Γέλων πολλὸς ἐνέκειτο: ix. 91, πολλὸς ἦν λισσόμενος ὁ ξείνος: Demosth. (B.C. 385—322) 272, ἀνεμος πολλὸς ἐπνεῖ καὶ λαμπρός.

ιδ. οἶα—Cf. vii. 141, ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα.

6. ἀγῶσι—The Greeks had four great celebrations of nay tional games, (1) the Olympian, held every four years at Olympia in Elis, in honour of Zeus, (2) the Pythian, held ever-

four years at Delphi in honour of Apollo, (3) the Nemean, held at Nemea (between Corinth and Argos) in honour of Heracles, (4) the Isthmian, celebrated on the Isthmus of Corinth in honour of Poseidon.

6. *προξανιστάμενοι*—Notice the force of the *three* prepositions.

7. *ἀπολνόμενος*—‘Trying to excuse himself’.

8. *στεφανεύνται*—At the Olympian games, the garland was made of wild olive (*κότινος*) cut from a sacred tree that grew in the Altis or sacred grove at Olympia.

84. 1. *ἀκροβολισάμενοι*—For the metaphor which expresses this ‘wordy war’ cf. VIII. 78, *ὀδισμὸς λόγων πολλῶς*: Aesch. *Supp.* 446, *γλῶσσα τοξεύσασα μὴ τὰ καίρια*: cf. *nescio quod vos velitati estis inter vos* (Plautus).

8. *ἡμέρη τε...καὶ*—For the idiom, and its explanation, see note on VII. 23. Other instances are found in VII. 12, *νύξ τε ἐγένετο καὶ Ἑέρξεια ἐκνίξε ἡ γνώμη*: VII. 217, *ἥως τε δὴ διέφαινε, καὶ ἐγένοντο*: VIII. 56, *νύξ τε ἐγένετο καὶ ἐσέβαινον*: particularly IV. 181, *πατέρχονται τε μέσαι νύκτες καὶ ψύχεται*, ‘as soon as midnight is past, it grows cold’, of a variable spring of water in Africa.

4. *ἐγένετο...ἐγένετο*—Notice again the different meaning of the imperfect and aorist, ‘day was dawning’ (continuous act), ‘an earthquake happened’ (momentary act). So in I. 2, *ἐπεὶ ἔδοξε παρεσκευάζοντο*: I. 7, *ὡς ἔδοξε, καὶ ἐπόλευν*.

5. *καὶ τῇ θαλάσῃ*—‘We saw a white line of foam coming on which rapidly passed us without doing any harm, as our boat rose easily over the wave. At short intervals ten or a dozen others overtook us with great rapidity, and then the sea became perfectly smooth as it was before. I concluded at once that these must be earthquake waves...some time afterwards I learnt that an earthquake had been felt on the coast of Gilo the very day we had encountered these curious waves’. Wallace, *Malay Archipelago*, p. 539.

6. *τοὺς Ἀλακῆας*—Telamon and Ajax, the tutelary heroes of Salamis, were supposed to be son and grandson of Aeacus.

7. *ὡς...καὶ*—This may be either a shortened form of *ὡς ἔδοξε, οὕτω καὶ...*, ‘as it seemed good, so also...’, or *ὡς* may be used in the temporal sense, ‘when’, and *καὶ* may be emphatic, strengthening *ἐπόλευν*.

9. *ἔλαιον*—‘To fetch Aeneas’, i.e. his image, believing that the hero himself would thus help them in the fight. On a former occasion when the Thebans were at war with the Athenians, the former had borrowed these images of the Aecidae from the Aeginetans to help them, but they found them no use, and returned the images with a request that the Aeginetans would send them men instead (Herod. v. 80, 81). The Spartans had two similar images of the Tyndaridae, Castor and Pollux, one of which, in time of war, accompanied the one king to the field, while the other stayed at home with the second king. A singular parallel to this supposed power of help on the part of these Aecidae, is the effect produced on the armies of the Israelites by the presence of the ark of the covenant: cf. 1 Sam. iv. 8, ‘Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies’. Something, perhaps, of the same idea is seen in the custom for armies on the march to take with them sacred fire, taken from the altar of some God, see note on *πυρφόρος*, ch. 6.

71. 5. *ὡς τάχιστα*—Lat. *cum primum*, ‘as soon as’.

10. *τὴν Σκιρῶν(δα) ὁδόν*—The isthmus is about four miles wide at its narrowest point. This road led from Megara to Corinth, along its eastern side; it is now called Kaki Scali, i.e. *Via mala*. Its ancient name was derived from a robber who was said to infest it, and who killed travellers by pushing them off the rocks into the sea, until he was slain by Theseus. There is another route across the Isthmus, but the Greeks would naturally break up this (the easternmost) first, to prevent the Persian land army from co-operating with the fleet.

11. *οἰκοδόμεον τέχης*—*οἰκοδομέω*, ‘I build a house’, has become generalized into the meaning ‘I build’; cf. *οἰόφρων πέτρα*, a lonely (-minded) rock, *ἱπποκόμος καμήλων*, *νέκταρ ἐμφοχέει*¹.

14. *πλίνθοι*—The word is the same as the English *flint*, and perhaps *λίθος* and the Latin *later* are connected. There are the proverbs *πλίνθον πλύνειν* and *laterem lavare*, of a hopeless task.

ῥορμολ—‘Rush-baskets’, lit. ‘carriers’, from *φέρειν*.

15. *ἐλύνον*—See on vii. 56, *ἐλύσας οὐδένα χρόνον*: cf.

¹ Farrar, *Gk. Syntax*, § 5.

Theocr. x. 51, *ἐλῶσαι δὲ τὸ καῦμα*, 'to take a siesta in the heat of the day'.

74. 1. *συνίστασαν*—'Were engaged in'. We have already had several peculiar uses of *σύνιστημι*, cf. vii. 142, *γνώμαι συνεσθηκῖαι μάλιστα*: vii. 225, *τοῦτο συνεστήκει μέχρι οὗ*: add the following, vii. 170, *λίμῃ συνεστέωτες*, 'entangled with, overcome by famine', Lat. *fame confecti*: ix. 89, *λίμῃ συσσάττες καὶ καμάτῃ*.

2. *δρόμον θέοντες*—The metaphor comes naturally from a Greek who so constantly saw the races in the stadium: cf. such phrases as *κάμπτειν διαύλου θάτερον κῶλον*, Aesch. Ag. 844, 'to retrace one's steps': *βίον βαλβίδες* (Eurip.), 'the end (lit. goal) of life': *ἀγῶνας δραμέονται περὶ σφέων αὐτῶν οἱ Ἕλληνες*, Herod. viii. 102.

3. *ἐλλάμψεσθαι*—Lit. 'to be shone upon', i.e. would win themselves honour; cf. *τῷ ἱππικῷ ἐλλάμπεσθαι*, i. 80.

4. *ὁμῶς*—With *ἀρρώδεον*: notice the difference of accent between *ὁμῶς* equally, and *ὁμοι* nevertheless.

7. *ἔως μὲν δὴ*—'For some time indeed', answered by *τέλος δέ*, 'but at last'.

8. *ἀβουλὴν*—Governed by *θῶμα ποιεύμενοι* which equals *θαυμαζόμενοι*.

9. *σέλλογος*—The word always means a special, extraordinary meeting.

10. *οἱ μὲν*—A nominative absolute, cf. 'Ἀθηναῖοι, καὶ Αἰγυπῆται, below, and a very marked instance in ch. 98, *ἱπποὶ τε καὶ ἀνὴρ τεταγμένοι*.

75. 8. *πέμπει*—Aeschylus in his tragedy *The Persians*, which tells of the defeat of Xerxes at Salamis, refers to this, but says the messenger was a Greek: *ἀνὴρ γὰρ Ἕλλην ἐξ Ἀθηναίων στρατοῦ ἐλθὼν ἔλεξε παιδὶ σφ' Ξέρξῃ τῷδε, ὥς... Ἕλληνες οὐ μένοιεν* (Pers. 361—4).

5. *τὰ χρεὼν λέγειν*—i.e. *ἃ χρεὼν ἦν λέγειν*, cf. vii. 17, *ἀποτρέπων τὸ χρεὼν γενέσθαι*.

6. *παιδαγωγός*—The slave who held this office in the household of all wealthy Greeks was not a teacher, and so did not in the least correspond to the modern 'pedagogue', but was a kind of personal attendant, or head steward. It was his business to accompany the boys to the gymnasium, or to the

school of the *διδάσκαλος*, and to see that they kept out of mischief on the way. The word 'page' is said to be a corruption of *παιδαγωγός*.

8. *ἐπεδύκοντο*—This was after the war was over, when the Thespians had lost so many of their citizens that they were forced to enrol fresh inhabitants from elsewhere.

10. *πρὸς τοὺς στρατηγούς*—Aeschylus, with a poet's love of effect, makes Sicinnus deliver his message to Xerxes himself.

12. *φρονέειν τὰ βασιλείας*—'To favour the Great King's side', cf. *τοὺς τὰ ὑμέτερα φρονέοντας*, 'those who favour your side', l. 19.

15. *παρέχεα*—See on *οὗ οἱ παρέσχε*, ch. 8.

17. *περιῖδντε*—*περιστάν* means 'to look all round a thing', 'to look everywhere but in the right place', and so 'to neglect', 'disregard'. With *διαδρώντας* cf. vii. 210, *ἐλπίζων αἰεὶ σφείας ἀποδρῆσθαι*.

19. *τοὺς τὰ ὑμέτερα φρονέοντας*—It is hardly possible, as some have thought, that Themistocles, at this early period of his career, saw the chance of a double meaning being attached to this secret message, and of afterwards being able to found on it a claim upon the Persians, as though it had been sent to them in perfect good faith. However that may have been, he certainly gained credit from both sides, from the Greeks, who at the close of the war gave him the *ἀμιστεία*, and from the Persians, with whom he took refuge when compelled to live in exile (B.C. 466); cf. Thuc. i. 137, *γράφας* (to Artaxerxes, son of Xerxes) *τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως*.

76. 3. *τοῦτο μὲν*—'First of all', answered by *τοῦτο δέ*, 'next', in l. 6; cf. ch. 88, beginning.

ιδ. *Ψυττάλειαν*—The present Lipsokutáli, about a mile long, and 200 or 300 yards wide. Aeschylus' description of it is, *νήσος τις ἔστι πρόσθε Σαλαμῖνος τόπων, βαῖδ', δύσορμος ναυσί, Persae*, 447, 8.

6. *μέσαι νύκτες*—Herodotus generally uses the plural meaning simply 'mid night', cf. iv. 181, *παρέρχονται τέ μέσαι νύκτες*: the singular does occur, cf. ch. 9, *νύκτα μέσην παρέντας*. The Greeks divided the night into three *νύκτες* or night-watches, the second of which was called *μέσαι*.

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10. τὴν ἀρεσσαν—Aeschylus, who ought to know the truth, if Ameinias was really his brother, says simply ἦρξε δ' ἐμβολῆς Ἑλληνική ναυς.

11. φανέσαν—A 'construction according to the sense', like *kéras...κυκλοῦμενοι* in ch. 76. The *φάσμα* would probably be considered the goddess Athena.

13. ὦ δαιμόνιοι—So too we have ὦ μακάριε, ὦ θαυμάσιε, ὦ λῶστε &c., in Plato. The meaning in each case seems to depend on the tone of voice with which the words are spoken; here there is a touch of indignation and reproof, while in Herod. iv. 126, δαιμόνιε ἀνδρῶν is 'wretched man!' (impatiently), and in vii. 48 the same words betoken surprise.

ib. ἔτι—A better reading is ἐτι, so that the phrase corresponds to ἐτι πρόμνην ἀνεκρούοντο above.

86. 2. ἐκράττετο—Probably not derived from *kéras* a horn or beak of a ship, but connected with *κείρω* I cut, see note on *ἐκείρε*, vii. 131.

4. Αἰγινήτιον—Ever since about 508 B.C., Athens and Aegina had been in constant warfare, which had been carried on so indecisively that no regular peace had ever been concluded. In the Persian invasion, ten years before that here related, Aegina had openly *medized*, but after the battle of Marathon and retreat of the Persians, the Athenians invaded Aegina. Still their success was not complete, and it was probably the close proximity of so powerful a neighbour that had made Athens so well furnished both with land and sea forces.

6. ἔμελλε—'Was sure', cf. vii. 23, ἔμελλέ σφι τοιοῦτο ἀποβήσεσθαι.

8. [καὶ ἐγένοντο]—The words in brackets are probably spurious.

ib. ἀμείνονες αὐτοὶ ἑωυτῶν—'Better than their wont', or, as we say, 'surpassed themselves'. This insertion of parts of *ἑωυτοῦ* is found (1) after superlatives, ii. 8, τῇ αὐτῷ ἑωυτοῦ ἐστὶ μακρότατον (τὸ ὄρος): (2) more rarely, after comparatives, ii. 25, ὁ πτόταμος ῥέει αὐτὸς ἑωυτοῦ ὑποδέεστερος, 'below its usual level'.

10. δειμαίνων—Their terror was not misplaced, for Xerxes after the battle had several Phoenician captains executed on the spot, for supposed neglect of duty.

87. 1. μεταφέρους—For other instances of the use of this word, see on ch. 4.

4. Ἀρτεμισίην—She was queen of Halicarnassus, Herodotus' native city, which perhaps accounts for his circumstantial account of her adventure.

ιδ. μάλλον ἔτι—She had gained the esteem of Xerxes by the advice she gave at a council held before the battle, which advice, unfortunately for himself, the king did not follow.

7. καὶ ἤ—See on καὶ δέ, vii. 18. Another instance of the nominative absolute.

9. πρὸς τῶν πολεμίων—'Lying near the enemy', lit. 'from the enemy', the Greek idea being, when a thing at a distance is spoken of, to regard ideas about it as coming from that distance, e.g. 'foreign affairs' is τὰ ἔξωθεν, i.e. 'things from outside'; 'the men in the city' is οἱ ἔσωθεν τῆς πόλεως: so in ch. 88, l. 12, τῶν ἐκ τῆς νηὸς='those in the ship'; ch. 114, οἱ ἀπὸ Σπάρτης='those in Sparta': cf. τὸ ἀπ' ἐσπέρας κέρας, ch. 76, 'the westernmost wing', lit. 'the wing counting from the west'.

10. συνήνεκε—συνφέρει generally means simply 'it turns out', whether well or ill, cf. ch. 88, τοιοῦτο αὐτῇ συνήνεκε γενέσθαι: ch. 86, ἐμελλε τοιοῦτό σφι συνοίσεσθαι; but it is often used in the sense of 'something turning out well', as here, and in ix. 37, οὐ οἱ συνήνεκε τὸ ἔχθος.

11. φέρουσα—φερομένη would be more usual, as in vii. 210, ἐπέπεσον φερόμενοι οἱ Μῆδοι.

13. Καλυνδίων—Calynda was in Caria, Herod. vii. 98.

14. ἔτι...όντων—'When they still were'.

16. συνεκύρησε—Grote remarks that the sinking of the Calyndian ship was not likely to have been an accident, as its destruction was so complete.

18. εὐτυχῇ χρησαμένη—See on ἐχρέωντο, vii. 141.

20. ἐμβάλλουσιν—The old Athenian plan of 'ramming' the enemy's ship seems likely to be revived in the ironclads of the present day.

88. 1. διαφυγεῖν—'To get clear off', like διαδρᾶναι, ch. 75, 'to escape by running'; διαγορεύειν, vii. 38, 'to tell out', 'tell the whole story', διακινδυνεύειν, vii. 220, 'to risk to the end'; διαπειλεῖν, vii. 15, 'to threaten soundly'.

8. ἐργασαμένην—For the emphatic aorist, see on πρήξας, VII. 38.

5. θεύμενον—Xerxes viewed the battle from a throne set up on Mt. Aegaleos, on the mainland of Attica, exactly opposite Salamis.

9. φάναι ἐπισταμένους—'Declared that they knew'.

10. τὸ ἐπίσημον—It seems probable that this means Artemisia's flag or ensign, decorated with her crest, that flew at the mast-head, and is to be distinguished from the παράσημον or figure-head of the ship. A ship took its name from the παράσημον it carried, which often represented a tutelary god; thus the παράσημον of St Paul's ship, which carried him from Melite to Puteoli, was the Διδασκουροί (E. V. 'Castor and Pollux'), the special protectors of sailors (*quorum simul alba nautis stella refulsit*, Hor.). Ovid sailed to Pontus in a ship dedicated to Minerva, but called after her helmet: *est mihi flavae tutela Minervae navis, et a picta casside nomen habet*, Trist. i. 10. 1—2. Some of the Samian ships were decorated with the figure of a boar's head, cf. Herod. iii. 59, τῶν νεῶν καπλοῦς ἐχουσέων τὰς πρόρας ἡκρωτηρίασαν (sawed off). When the ships were captured in battle, their figure-heads were hung up in the temple of some god; thus the Aeginetans, who defeated the Samian ships just mentioned, ἀνέθεσαν ἐς τὸ ἱερὸν τῆς Ἀθηναίης ἐν Ἀλγίῳ. The rostra at Rome took its name from the beaks of the captured vessels with which it was hung.

11. τὰ τε ἄλλα...καί—'Amongst other things...also', see on VII. 142.

12. καὶ τὸ...γενέσθαι—'The fact that no one was saved and became her accuser'.

15. γηγόνασι γυναῖκες—One is reminded of Remulus' indignant insult, *O vere Phrygiae, neque enim Phryges*, Virg. Aen. ix. 617, itself a copy of Homer's ὦ πέποιτες, κάκ' ἐλέγχε', Ἀχαιοὶ, οὐκέρ' Ἀχαιοί (Il. ii. 235).

89. 1. πόνω—See on VII. 190.

10. ἀπὸ μὲν ἔθανε—By tmesis for ἀπέθανε μὲν : with ἀπὸ δὲ following, supply ἔθανον.

4. τῶν ἄλλων συμμάχων—Not 'of the other allies', for the Persians and Medes counted as a single nation, but 'of the allies besides', cf. Ἀθῆναι καὶ αἱ ἄλλαι νῆσοι, 'Athens and the islands besides': οὐκ ἦν χόρτος οὐδὲ ἄλλο δένδρον, Xen. Anab. i.

5, 'no grass or tree at all': *ἀμα τῆγε* (the princess Nausicaa) *καὶ ἀμφίπολοι κλον ἄλλαι*, Hom. Od. vi. 84.

7. *μή*—We should certainly expect *οὐ*, in such a direct statement of fact, since *μή* generally expresses a *supposed*, *οὐ* an *actual* negative. See next ch., l. 7.

ib. *ἐν χειρῶν νόμῳ*—A poetical expression, lit. 'in the law of hands', i.e. 'in the conflict of battle': cf. ix. 48, *ἐς χειρῶν νόμον ἀπικέσθαι*, and the Latin *conserere manus*.

9. *διαφθάρησαν*—Cf. vii. 223, *ἐσέπικτον ἐς τὴν θάλασσαν, καὶ διαφθείροντο*.

12. *ἔργον*—For the special sense of this word, see on ch. 11.

13. *περίπικτον*—Cf. vii. 188, *περὶ αὐτὴν τὴν Σηπιάδα περίπικτον*. Aeschylus describes this fatal entanglement of the Persian ships one with another; *αὐτοὶ δ' ὑφ' αὐτῶν ἐμβόλαις χαλκοστόμοις παῖοντ' ἔθραυον πάντα κωπήρη στόλον*, 'Ἑλληνικαὶ δὲ κῆες οὐκ ἀφρασμένως κύκλῳ περίξ θεινον', Persae 415—8.

97. 2. *ὑποθῆται*—'Should suggest', cf. ch. 58, *κάρτα δὴ ἤρесе ἡ ὑποθήκη*.

5. *κινδυνεύουσα*—The verb means (1) to run a risk, (2) to incur the chance of, as here, 'fearing that he would probably be slain'; cf. iv. 106, *κινδυνεύουσι γόητες εἶναι*, 'they probably are rogues'. For the change of mood (*ὑποθῆται...κινδυνεύει*), cf. ch. 70, *ἀρρώδεον, ὅτι αὐτοὶ μὲν...ναυμαχέειν μέλλουσιν νικηθέντες δὲ, πολιορκήσονται*: vii. 208, *ἰδέσθαι ὁκόσοι τέ εἰσι καὶ ὃ τι ποίοιεν*.

6. *μή...μήτε*—*μή* is again irregular, as in the preceding ch.; perhaps here it may be explained by observing that *θέλων* practically = 'trying to prevent', and verbs of preventing and the like are always followed by *μή*.

8. *χώμα διαχοῦν*—Alexander afterwards reduced Tyre in a similar way (B.C. 332), but with extreme difficulty, as the Tyrians several times burnt and destroyed the mole.

10. *ἀρτέετο*—Cf. vii. 148, *οὐ οὐκ ἔων ναυμαχίην ἀρτέεσθαι*: viii. 76, *ταῦτα τῆς νυκτὸς παραρτέοντο*.

12. *ἐπιστάετο*—'Felt sure', cf. vii. 218, *ἐπιστάμενοι ὡς ἐπὶ σφας ὠμήθησαν*.

13. *Μαρδόνιον*—Mardonius ultimately was left behind with

the land forces in Greece, while Xerxes and the fleet returned home. He was slain in the following year at Plataea.

14. τῆς διαβολῆς—The Persian defeat, although severe, was by no means a sufficient excuse for this hasty resolve on the part of Xerxes. But the personal timidity so common to Eastern monarchs overcame him, and he was only too glad to hurry home, his retreat covered by the flatteries of those who told him he had accomplished the main object of his expedition by burning Athens.

98. 1. τε δμα...καί—See on ch. 64.

4. παραγίναται—Not the same as the simple γίναται, but 'goes to its goal', 'travels'.

6. λέγουσι γάρ—For this γάρ at the beginning of a story, untranslated in English, see note on vii. 4.

7. διαστάσι—'Stand at intervals': notice the compounds ἀνίστασθαι rise up, ἀφίστασθαι stand aloof, revolt, ἐξίστασθαι be out of one's mind (Eng. *ecstasy*), συνίστασθαι meet, ὑφίστασθαι submit.

9. μή οὐ—Note on vii. 5.

10. τὴν ταχέστην—sc. ὀδόν, i. e. 'by the quickest way', 'with all speed', an adverbial accusative, see on τόνδε τὸν τρόπον, vii. 60.

12. τὸ δὲ ἐνθεῦτεν ἦδη—Cf. ch. 8, ὅτεφ τρόπῳ τὸν ἐνθεῦτεν ἦδη ἀπίκετο.

14. ἡ λαμπαδηφορία—There is some difficulty in understanding accurately the exact conditions of the torch-race, which was one of the most popular public games at Athens. There seems to have been a string of runners, who handed on the same torch one to another, like the messengers here. But if this was all, how could it be called a race, and who would be the winner? It has been supposed¹ that there were several chains of runners, each chain having a separate torch, and those being the winners who succeeded in first passing it to the goal still alight. Thus there would be no one individual winner, but the victors would be all the links of one chain. This interpretation agrees with the well-known line in the Agamemnon, *νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών*, i. e. 'the first to take up the running and the last are victors alike', καὶ τελευταῖος standing for καὶ ὁ τελευταῖος.

Liddell in Smith's Dict. of Antiquities.

15. τῷ Ἡφαίστῳ—Besides this one in honour of Hephaestus, there were other torch races to Prometheus, Athena, and Pan; Prometheus and Hephaestus being specially connected with the gift of fire to man and its practical uses.

15. ἀγγαρήιον—Thus Aeschylus calls the system of beacon fires which announced to Clytemnestra the capture of Troy, ἀγγαρον πυρ. From the power of pressing people into their service that these couriers had, the verb ἀγγαρεύω has the simple meaning of 'to compel', and is thus used in S. Matt. v. 41, ὅστις σε ἀγγαρεύσει μίλιον ἐν: xxvii. 82, τοῦτον ἡγγάρευσαν ἵνα ὀρη τὸν σταυρὸν αὐτοῦ, 'him they compelled to bear his cross'.

99. 2. οὕτω δὲ τι—'To such an extent'; τι goes closely with οὕτω, but has not much appreciable force in translation; cf. however Herod. iv. 52, κρήνη, οὕτω δὲ τι εὐόσα πικρή; and its use in the phrases ἥττον τι, 'somewhat less', οὐδέν τι, 'not at all', so καὶ τι καὶ in Thuc., e.g. i. 107, καὶ τι καὶ ὑποψία, 'and in part from suspicion': so τὸ δέ τι in the same ch., τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπῆγον.

4. ἐστόρεσαν—See on vii. 54.

5. ἦσαν ἐν—Note on vii. 203.

7. συνέχεε—'Confounded', or, as we say, 'upset': cf. vii. 142, συνεχύοντο αἱ γνώμαι.

8. βοή τε καὶ οἰμωγή—Outward signs of grief are much more common with eastern than with western nations; with us it is considered unmanly to give vent to one's emotion. Thus tears are no reproach to Achilles, when his mother finds him weeping by the sea (Il. i. 249), or to the Greeks who *παινέχιοι* Πάτροκλον ἀεσπενέχοντο γοῶντες (Il. 18. 815). Virgil, too, is quite in keeping with this feeling when he makes Aeneas confess, *obstipui steteruntque comae et vox faucibus haesit* (Aen. iii. 48).

9. δυχθόμενοι—For the emphatic participle, see on ἀνατιθέλς, vii. 54.

10. περὶ αὐτῷ—Notice *περὶ* with all three cases, *περὶ τῶν νεῶν*, *περὶ αὐτῷ* *Ξέρξῃ*, *περὶ Πέρσας*.

11. τὸν πάντα χρόνον—See note on ταύτην ἡμέραν, vii. 54.

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